The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, APRIL 1, 1901. NO. 1.

TIDWELL, Texas, March 9, 1900. Eld. J. M. Perkins, Dear Brother in Christ: As I am confined to the house with rheumatism and a hurt received some time back, I thought I would write a few lines for your disposal. While I have written a few articles for the "Trumpet," the "Review," the "Primitive Baptist" and the "Gospel News," yet in all that has been written on the subject of Predestination, I have never yet written an article for publication on that subject. I think it is hurtful and wrong to make a hobby of any one point of doctrine (even though it be the truth) to the exclusion of all others, yet I think we should preach a full gospel and not shun to declare the whole counsel of God. But I think it is the best, yea, the wisest and only scriptural course, when speaking on this or any other subject (and especially when we know that some of the dear saints differ from us), to be kind and gentle and meekly instruct them. It has been said that "good words do more than hard speeches." The warm sunshine on a spring morning will make the farmer pull off his overcoat, while all the blustering winds of winter will only make him draw it closer to him. If we would do like Solomon, we would seek to find out acceptable words, yet we should not go so far in that direction as to forsake the truth. He says, "The preacher sought to find out acceptable words, and that which is written is upright, even words of truth." I think this would be a wise course for all of God's ministers, and I desire to follow it.

With this much said, I now desire to say something on the subject of predestination. I desire that after my departure my friends may have my views on this all-important subject. I think that the statement in the London Confession of Faith with reference to this subject is highly correct, i. e., that "this high mystery of predestination should be handled with special prudence and care." How well I shall be able to succeed in doing this, will be left for your readers to judge.

Predestination means a previous purpose or a previous determination. Webster defines it as the "purpose of God from eternity respecting all events." I accept this as its true meaning. Yet Webster was only a man and must not be considered as infallible in divine things.

This doctrine can never be understood as long as we try to measure it by anything short of God himself. The nearer we come to an understanding of him, what he is, and the nature of his divine attributes, the nearer we will come to a full and complete understanding of this doctrine.

1st. God is eternal. Hence, his purposes or determinations must also be eternal, if he is eternally perfect in all of his attributes. I shall not claim that his purpose is an attribute, but it is the outgrowth (to say the least of it) of wisdom. And here I would note that when I say wisdom, that I do not mean knowledge. Wisdom is one thing and knowledge is another, as you will find by consulting the 11th chapter of Romans. Wisdom in man is that natural attribute by which he is enabled to study or investigate and find out things which he would not otherwise know. Hence, when he gets to the limit of his wisdom [illegible] intellectual powers in an investigation he can go no farther; he has found out all he can know [illegible]. But if his wisdom had been perfect, he would have seen through all [illegible] and is the refining at a time the first time it was [illegible] children, that they [illegible] his knowledge of [illegible] age of the heavenly [illegible] ing eternity [illegible] perfect in life, and has known all things [illegible] not [illegible] as to the [illegible]

knowledge, for then I would set up for a time a God of wisdom without any knowledge. But I will say that in the order of thought, wisdom is the real basis or foundation of all knowledge. Wisdom is the basil attribute of the Deity, by which he is governed in all his other attributes. Without wisdom, power would be misused, love would be without a true guide, justice and judgment could not exist, mercy would be a misnomer; in fact, chaos would reign supreme, and "God" would be a name for nothing. So then, wisdom being the foundation of all that is right, I desire upon this foundation to build my structure.

It has been suggested by some that if we could prove that the first transgression was predestinated, then the predestination of all things could be established. So to this end I shall first direct my attention. In the first place, I would ask, did not God know that if he made Adam as he did and placed him where he would be subjected to the evil influence of the serpent, that he would transgress? If not, where is the perfection of his wisdom? If he did, why did he make him and place him thus? Was it because he was not able to make a perfect man? One that would not yield to temptation? One that could not be corrupted? If so, where is the perfection of his power? If he did not have the power then, and has never, nor will never increase in power, will he ever be able to take a poor, fallen wretch and make a perfect and incorruptible man out of him? I suppose, however, that all who claim to be Primitive Baptists will admit that he had both the wisdom and power to have had it different, if he had wanted it different, but this would be an admission that he did not want it different, which would be to say that he wanted it to come to pass as it did. These are self evident facts. If God wanted it to be different from the way it came to pass, is it not remarkably strange that he arranged things so that he knew that it would not work out as he wanted it when he could only have thought how he wanted it to be and said let it be so and it would have been so? It is a self evident fact that needs no argument to prove it, that either the introduction of sin into the world was according to God's purpose, or else the whole covenant plan of redemption, the advent of Christ into the world, all of his righteous life, all his sufferings and death, his resurrection and ascension are not the result of God's free and independent purpose, for it was to redeem man from the consequences of this act and its outgrowth that all the above took place. Hence, if the transgression was not a part of God's eternal purpose then it follows that the covenant of redemption owes its existence (not to the free and independent purpose of God outside of any extraneous influence, but) to the act of a man by which it was made necessary and a way opened up for it to enter. So in the order of thought it would stand thus: 1st, God determined to make a man. 2nd, He saw that man would transgress. 3rd, He devised a plan of redemption. This cuts God's purpose in two, and sets them thus: 1st, God's free and independent purpose to create man. 2nd, God's knowledge of man's independent act in transgression. 3rd, God's necessitated purpose to redeem man, influenced by what he foresaw. If we follow this stream to its end where will it empty? If God had rather sin had not entered the world then it follows that there has never been one single act, or creature, or thing, in this universe that has been as God originally would rather have had it; because, every act, creature, or thing that has been in some way affected by sin, which God had rather had never existed. Even the earth, with which every living [illegible] was cursed [illegible]

God would rather have had different. Not even one act of the holy son of God was as God would rather have had it for his acts were to redeem sinners, when God had rather there had been no sinners to redeem. Nor throughout all eternity can anything be as it would have pleased God to have had it, for it will be one eternal song and shouts from redeemed sinners praising him for their redemption, when God had rather that man had not sinned, then there would have been no redemption from sin and no shouting of praises by redeemed sinners. I shall trace this stream no farther at present, for I see from its course that it empties into the broad ocean of infidelity.

But all of the above is true and much more that might be said, if God did not purpose that sin should enter the world. It is said that God foreknew that man would sin and he THEREFORE made arrangements to meet it. But stop, my brother, this "THEREFORE" is what I object to. It says that the foreseen act of man was the cause of God making the covenant, so you see at once that if this act of man was not embraced in God's purpose then the origin of the covenant is owing partly (to say the least of it) to something outside of God, or his purpose. This branch empties into the stream which we have just left, so we will quit it. You say that God foreknew that man would sin, so say I. But I would ask upon whom did this foreseen act of man then depend? Man was not yet created, and his existence depended yet wholly upon God and the fulfillment of his purpose, and surely none can think that man's act could ever have been had there been no man to act. So then, this foreseen act of man could not have been any less dependent upon the fulfillment of God's purpose for existence than was the plan by whom it was to come. Having thus far confined myself to what seems to be self evident facts and irresistible conclusions, I will now notice some scripture on the subject.

I will first call attention to Gen. i:28. "And God blessed them and God said unto them, be fruitful and multiply and replenish the earth and subdue it." Now, the word replenish means to fill up. From this it will be seen that instead of God meaning for them to remain in the garden, he meant for them to fill up and inhabit the entire earth. To this we add the 29th verse, "And God said, Behold, I have given you every herb-bearing seed which is upon the face of ALL THE EARTH, and EVERY TREE in the garden which is the fruit of a tree yielding seed, IT SHALL BE TO YOU FOR MEAT." In the first place, we see from this, that man was intended to inhabit the entire earth, from the fact that the fruits that grow on all the face of the earth were to be for meat to him. And in the second place, we see that the fruit of every tree on earth was to be to them for meat. Some questions might arise in our minds right here. Was there any such a tree in all the earth that yielded fruit as the tree of knowledge of good and evil? If so, was it to be for them for meat? If not, what does the above language mean? But I will pass this for the present.

We next call attention to Acts xvii:24-26. "God who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all, and a noble heart and all things; and hath made of one blood all nations of men FOR TO DWELL on all the face of THE EARTH and hath determined (through her [illegible] appointed and the bounds of their habitation; that they [illegible] clearly seen from this as well as from [illegible] th God's p [illegible] w [illegible]

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, APRIL 1, 1901.

all the face of the earth. This is what Paul says that he made them for. Much might be said right here, but this article is going to grow to lengthy, so I must pass on. I will now call your attention to Gen. ii. v. "And there was not a man to till the ground." The next verse tells of God watering the earth and making man. Now, what could we reasonably conclude from the above scripture, was God's purpose for making man? I think all reasonable men would say, "to till the ground." The other passages referred to show that God purposed that man should dwell on all the face of the earth and all of the fruits of the various trees thereof should be to them for meat, while this one shows that God purposed that man should till the ground. Some say, "O, yes, this is all true, but it is because God foresaw that man would transgress, that he purposed to scatter them on all the face of the earth and have them till the ground." But then we would be forced to admit one of two things, i. e., that this foreseen transgression was a part of God's original purpose, or else the cause of this purpose to scatter them on all the face of the earth and that they should till the ground, was outside of both God and his original purpose to make man. This again resolves itself into the absurd position which we have already noticed: 1st. That God freely and independently purposed to make man. 2nd. That He foresaw that man would not do as He wanted him to. 3rd. That God was governed in all of His other purposes concerning man, both for time and eternity, by the foreseen act of man rather than His own sovereign and independent will and choice. But I must quit this part of the subject and notice for awhile the reason why God created all things. It is said by Solomon that "The Lord hath made all things for himself, yea even the wicked for the day of evil. From this we learn that he made all things for himself. It is said in Revelations that "Thou hast made all things for thyself and for thy pleasure they are (now exist) and were created." From this we find that they were all created for his pleasure, and they are still existing for the same purpose. In Collossians it is said "All things were created by him and for him." This is enough to prove that God had a use for all that he created. Now it is admitted by all that some men come into the world sinners, they live in sin and they die in sin and go to eternal perdition. Will someone please tell me whether or not God's purpose in creating them is or will be fulfilled in them?

God's purpose in time and all created things is, I think, for the manifestation of his own glory. In other words, to manifest himself in all of his divine perfections and manifestly glory himself in all of his attributes. Now, we read of his own eternal purpose, his immutable counsel, the counsel of his will, etc., so in the order of thought we say that God held a council in eternity. He was guided by wisdom, and consulted his own will. In this council was considered all things that he now works after the counsel of his own will. As a result of that council the world was created and all things therein. Now look at this creation as it fell from the plastic hand of the creator. Is it not wonderful? Yea, marvelous? But how many of the attributes of the Deity do you see manifested in this wonderful work? Only two, wisdom and power. Wisdom to contrive this wonderful plan and power to perform it. Wisdom and power are here manifested as being infinitely great, but love, mercy, justice, wrath, and his immortal purity is yet unknown to man and must remain so as long as man remains in his state of innocence. He can love man just the same in his upright as in his fallen state, but love cannot be manifested in its fullness so as to glorify God in this attribute [illegible]ove them that love you what reward [illegible] even the Publicans the same?" [illegible]ould not be manifested in its full- [illegible]oved him. "Peradventure for [illegible] would even dare to die," so if [illegible] good man it would have man [illegible]ved no more love than perhaps some men would have done, so then it must be true that for God's [illegible] be manifested in its fullness man must fall

it is said that "God commandeth his love towards us, in that while we were yet sinners Christ died for us," also, that "God who is rich in mercy, for his great love wherewith he loved us even when we were dead in sin, hath quickened us together with Christ." Here we have his great love most gloriously manifested on fallen man. Next we come to mercy. The above text says, "But God who is rich in mercy—" Yes, he is rich in mercy, but how can mercy be bestowed on one who is not a sinner? How could the great richness of God's mercy ever have been manifested without a transgressor? But man transgressed and now God can make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Yet notwithstanding the greatness of God's love, and the richness of his mercy, they must have been forever unknown and unappreciated if man had not become a sinner. These two most glorious attributes, however, could not reach the case of, nor benefit, a sinner at the expense or exclusion, of justice. Justice, in its greatness, could not be manifested in a world of sinless, upright beings, but when man transgressed she laid her iron hand upon him; love nor mercy cannot reach him only through justice. Behold what unrelenting justice. Before she will swerve one jot or one tittle she will take the heir of heaven, the only son of the supreme judge, who sits upon the great, white throne, and slay him for the crime.

Love and mercy, guided by wisdom, offers him as a ransom. Justice, guided by wisdom, accepts him in behalf of all for whom he became surety. But God continues to show his wrath and make his power known on the vessels of wrath fitted to destruction. Through all of this we can see God in his true character. His attributes are most gloriously manifested in the creation of the world and his dealings with sinners, and I feel sure that this course has been no second choice with him. Man may determine to do a thing and seeing that it will not work out as he desired it, should make some subsequent arrangements to meet and rectify in measure this foreseen, yet undesirable, event. But the all-glorious eternal "I Am," has never been so hard-pressed as that. But this is exactly the light he must be held in by all who hold that he did not purpose that sin should exist. They must divide his purposes into two sets, anterior and posterior. His anterior purpose being his purpose to create all things, which purpose would be absolutely free from, and independent of, and in no way influenced, or hampered by, any unpleasant foreseen event, which was coming up outside of his purpose. His posterior purpose being all such as relate to man as a sinner. The covenant of redemption. The punishment of sin. In fact, all of his dealings with man as a sinner from the morn of transgression to the eve of eternity would come under the head of his posterior purposes, being made as the result of, and to meet and deal with an unpleasant foreseen event, which was coming up outside of, and in no way attributable to his purpose. Such a petty God may do to speculate upon, but it is not the God before whom the four and twenty elders fell down in wonder and admiration, and cast their glittering crowns before his throne, shouting, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." The man who believes that the transgression was a foreseen event not embraced in God's eternal purpose, and that the covenant was made to meet this exterior foreseen event, must admit that God has anterior and posterior purposes. And that his anterior purposes are based on an interior cause (the counsel of his will), and his posterior purposes are based on an exterior cause (an unpurposed foreseen event). We are all bound to admit that in the order of thought God's knowledge of man's transgression was based on his determination to make man, for had there been no determination to make man there would have been no knowledge that there would be a man to transgress, and if there had been no knowledge that there would be a man to transgress there would have been no covenant made to redeem man from transgression. So we are forced to either take the position that it was all from start to finish embraced in God's eternal and unchangeable purpose, or that he has anterior purposes based upon interior causes, and posterior purposes based upon exterior causes. This latter is Armenianism straight, so you can see at a glance that I believe in the predestination of all things. I shall not try to add to the strength of this doctrine by the use of the term "Absolute," nor diminish its force by the use of the term "Permissive."

I have neither time nor inclination at present to [illegible] upon this subject, for my article has grown [illegible] lengthy already. But I will say that [illegible] herein is to [illegible] with reference to the first transgression, it is also true with reference to every other event of time. This is my first, and may be my last, upon this subject, but I desire to record my views upon it before I go hence. With me it is either an Almighty God who works all things after the counsel of his will, or no God at all. I fail to find any standing room between this and atheism.

If this scribble should help any poor, halting child to a better understanding of this profoundly deep and mysterious subject I would be glad to hear from them.

With love to all the household of faith I remain a poor, unworthy sinner, saved by grace if saved at all.

JONAS C. SIKES.

Knob, Texas, Feb. 12th, 1901.

THE ADVOCATE OF TRUTH, Tidwell, Texas.

Dear Brethren in Tribulation:—Feeling that the time has come that all lovers of truth should take a bold stand in its defense, I hope THE ADVOCATE OF TRUTH will boldly and fearlessly stand upon the foundation of the apostles and prophets, shunning not to declare unto all the counsel of God. I have witnessed so much strife and confusion in religious papers (so called) that I have been opposed to them for some years past, but have taken a different view of the subject of late. Those of our own household (as we hope) that have taken a different view on some points of doctrine from us, have taken advantage of the press to call us all manner of hard names, trying in that way to prejudice the minds of our brethren against us, therefore we are forced to make our defense, and the truth written is equal to

CONTINUED ON SEVENTH PAGE.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Wo[illegible] and the Spirit; Who is the absolute soverign over a[illegible] worlds, creatures and things; Who created all thi[illegible] for the purpose of His own glory; Who governeth a[illegible] disposeth of all creatures and things according to [illegible] own eternal purpose and the immutable counsel [illegible] His own will, and the working of His mighty pow[illegible] whereby He is able to subdue all things unto Hima[illegible] to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from [illegible] eternity, by the most wise and holy counsel of [illegible] own will, freely and unchangably, all things whatever come to pass, yet so as thereby he is neither [illegible] author of sin nor hath He fellowship with [illegible] therein; neither is violence offered to the will of [illegible] creature; nor yet is the liberty or contingency of s[illegible] ond causes taken away, but rather established, which appears His wisdom in disposing all thing[illegible] and His power and faithfulness in accomplishing [illegible] decree.

3rd—While it is a fact that God has embraced in an[illegible] bounded and limited all things by His unchangable yet most holy, righteous and sinless decree so that a[illegible] things work for His glory and the good of His people yet it is also true that all men under the influence o[illegible] satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable t[illegible] God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that [illegible] would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was no[illegible] of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was or[illegible] dered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and deceitful snares of wicked and designing men [illegible]

8th—We [illegible] ever ready to deceive.

[illegible] believe in the res[illegible]urrection of the dead, bo[illegible] of the [illegible]ist and the mortal bodies [illegible]hanged and fashioned [illegible]ist.

[illegible]rtful and wro[illegible] to set up [illegible] for peace through [illegible] as we are able to do so without [illegible] we can main[illegible]

"PATIENT IN TRIBULATION."

"And not only so, but we glory in tribulations also; knowing that tribulations worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 3-5.

Paul, the inspired, wrote wonderful things relating to our salvation in the fifth ohapter of Romans, as also in 1 Cor. xv, the two embracing the same central truths of sin and salvation, death and life, by Adam and by Christ, as representing sinners justly condemned in Adam, and the same sinners freely justified in Christ. Herein is revealed the whole fullness of the gospel of salvation. In this gospel the man Adam is embraced as the sinner saved, and the man Christ as the Savior. "By man came death, by man came also the resurrection of the dead." Sin brought death to men, righteousness brings life to men. Sin and death are by the one man Adam, unto all men in him; righteousness and life are by the one man Christ Jesus, unto all men in Him. All who are in Adam are created in him; all who are in Christ were chosen in Him, and through Him foreordained to be conformed to His perfect and holy likeness. "For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." Each result follows the one disobedience, and the one obedience, with absolute certainty, unto the sinfulness of the many related to Adam, and unto the righteousness of the many related to Christ. For in both cases, the sinfulness of many, and the righteousness of many, are because of previous relationship, relationship so close and vital that all in Adam die, and all in Christ shall be made alive. To His own, Christ said, "Because I live, ye shall live also." So, on the other hand, because Adam sinned and died, all his people shall sin and die also, because they are in him and of him. "As is the earthy, such are they also that are earthy."

Thus it is true that sin and death, with all their woe and curse, come unto the children of men through Adam; so is it alike true that righteousness and life, with all their joy and blessing, come unto the children of men through Christ. The Holy Spirit revealed it to Paul, that as all men in Adam die, even so all men in Christ shall be made alive He speaks of the dissolution of man who is mortal, and of his resurrection out of death unto immortality. For it is a blessed mystery of godliness, that the children of men, who are the creatures of God in Adam, were predestinated unto the adoption of children by our Lord Jesus unto God Himself, and they are therefore the children of God as born again, born of the Spirit, having received the Spirit of adoption, whereby we cry, Abba, Father Thus, though we were the servants of sin under the law and its curse, yet now in Christ Jesus are we no more servants, but sons; and if sons, then heirs of God through Christ.

It is thus made and manifested that "we glory in tribulations also." In no other way could we do this. So Paul says what is true in our experience when he staes," And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." This is a mysterious union of complex natures in the people and children of God, who are both the members of Adam and the members of Christ; yet so has the God and Father of his people and children foreordained them and put them forth Sin reigns in them unto death, therefore, and they are brought into great tribulation, distress, affliction and sorrow. and the cry is made to go up from their burdened and suffering hearts, "O wretched man that I am! who shall deliver me from the body of this death?" Then, in the depth of this tribulation, they joyfully exclaim, "I thank God, through Jesus Christ our Lord So then, with the mind I myself serve the law of God; but with the flesh the law of sin." It is in view of all this truth, or because of it, and in this way that "tribulation worketh patience" in those who are thus moulded and taught. God is thus refining them, but not with silver nor riches, for he hath chosen them in the furnace of affliction, and forms them for Himself, that they should show forth His praise in their salvation from all their conflicts and woes The Lord is the refiner and purifier of His people and children, that they may be conformed to the perfect image of the heavenly Man, bear the likeness of God in the life and nature and [illegible] shall bear the image of the heavenly Man only. In thus saving His people from their sins, and all that sin brings upon them, they must through much tribulation enter the kingdom of grace and glory. In this way did Christ himself go before them, through tribulation, suffering and death unto sin in the flesh, and enter the kingdom of His Father. So must they follow Him in His steps, as a man of sorrow and acquainted with grief, drink of His bitter cup, offer up unto God their prayers, with strong crying and tears, and be made conformable unto his death. For the suffering Christ says to His followers, "I am the way, the truth and the life; no man cometh unto the Father, but by me." So they must be made like Him in His sufferings in their flesh for their sins, and die indeed unto sin, that they may live unto God in the life of Jesus. So Paul says, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together," (together with Him.)

Now, in this hope of His glory, we rejoice in tribulations also; for it is in this consecrated way unto God the Father, the way our dear dying Redeemer went, that we are brought into patience, or submissive endurance, and experience of our need of mercy and grace, and into the abiding hope in Christ; the good hope through grace that maketh not ashamed; because the love of God is shed broad in our hearts by the Holy Ghost which is given unto us.

In all this way of weeping and supplications, tribulations many, and deep afflictions, grace reigns through righteousness unto eternal life by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we shall live together with Him. Therefore, in His infinite love and rich mercy unto His afflicted and poor people, whom He hath appointed unto these afflictions, Paul says, God graciously sanctifies their manifold temptations and great tribulations through His spirit of love and taugth, the Comforter, In this way of holiness the Father brings His dear children into the faith and hope in Christ His dear Son, in whom, believing, they rejoice on their way, and are meekly reconciled unto God, whom they love and serve in meek submission. "We have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God" In this divine work and way of the Lord with His people, His word of truth is fulfilled in their experience, which says, "They that sow in tears shall reap in joy." "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. * * * And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation" To His sorrowing disciples Jesus says, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world." For us He has overcome the world, and every foe, and death, the last enemy. So to His people, Jesus is the Resurrection, and the life. He is their redemption unto full salvation.

All this way unto the Father of glory, His people are made to walk in, because they are all taught of God in their experience of this way of salvation unto holiness, and therefore every one of them comes unto Christ, in whom they shall be made righteous and perfect by His obedience and through His sufferings, into which they shall be brought. So they are as He was in this world; and they shall also be as He is in the world to come. His sufferings unto death in the flesh shall be fulfilled in every one of His members, which brings them into tribulation and sorrow, even the exceeding sorrow of death for sin and unto sin in their flesh; and then also, His resurrection unto life and holiness and glory shall be fulfilled in them and to them through Him and with Him, and they shall behold His glory and be like Him. This shall be the full consummation of the choice and predestination of God in them, as He revealed it to His servant Paul. This is most surely a sorrowful way of salvation to the saved [illegible] their sins, as they find in their personal experience, [illegible] to cry to God in their [illegible] he blesedly asys, "Come unto me, all ye that lobour and are heavy laden, and I will give you rest." "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." These are precious truths to us in our tribulation and sorrow. The sorrow and mourning, as the clouds and rain, are before the sun of righteousness arises unto us with healing beams of peace and joy. This is the experience of the dear children of God, who are called into the fellowship of Christ's sufferings, to whom it is given in the behalf of Christ not only to believe on Him, but also to suffer for His sake. Their sufferings and trials often sorely perplex them, and they fear that they are alone, and that surely none of the children of God are ever brought into such depths of affliction as they are made to experience.

This was the bitter experience of my dear daughter, after the Lord called to Himself her mother and youngest brother within three days. In one of her sorrowful letters to me, about a month after this great sorrow came to us, dated May 26, 1880, she said, "My Dear Father:—You said in your letter, 'The hand that wounds can heal.' Unless that hand gives comfort and peace, no earthly hand can do so. I know that, 'Whom He loveth, He chasteneth.' But are His children not chastened with one hand, and comforted with the other? If I am a child of God, why can I not trust? He has promised His children strength for any trial. I sometimes come to the conclusion that for the past nine years I have been deceived. Can it be possible that God would permit such a thing? I try to be submissive and resigned, but it seems to me that I never can be. It is an utter impossibility for me to tell my feelings. I have suffered agony almost beyond endurance. You speak of my 'sorely tried faith.' I have thought often, that surely no one was ever tried as I have been. For I have suffered till I felt that it would be a relief if my mind could become a blank." That was a time of overwhelming affliction to us: but the dear suffering Christ said, "I will not leave you comfortless, I will come to you," so did He fulfill His blessed word to us in our sorrow, and my daughter was again comforted in her faith and hope in the Lord, so that her troubled questionings were answered with peace, and she did sweetly trust in Him, as in the time of her first rejoicing in Christ as her redeemer. It has never been my privilege to behold such sweet and perfect patience as was given to her in her last long affliction, so that her peaceful and lovely face looked Christ-like and heavenly. So true is it that "tribulation worketh patience," and has its heavenly fruitage in the "hope that maketh not asamed; because the love of God is shed broad in our hearts by the Holy Ghost, which is given unto us."

In tribulation and hope

D. BARTLEY.

In this issue of the ADVOCATE OF TRUTH we publish a portion of a treatise on the subject "What is it That Saves a Soul?" by J. C. Philpot, of England.—Ed.

I am authorized by Eld. J. H. Fisher, to say that anyone wanting the Baptist Watch Tower, either for 1900 or 1901, can have it for 25 cents. If it is more convenient, they can remit the amount (25 cts) to me, and I will turn it over to Eld. Fisher. He is also authorized to collect for THE ADVOCATE OF TRUTH.

J. C. SIKES.

OBITUARY.

By request of my dear brother, Eld. W. B. Sikes, I will attempt the sorrowful task of writing an obituary notice of his beloved and loving companion, Mrs. Cely Ann Sikes, who fell asleep in the arms of her blessed redeemer, on October 25, 1900. She was the daughter of J. N. and M. C. Powell, and was born and raised in Marshal county, Tenn. She was married to W. B. Sikes in the spring of 1869. To them were born ten children, nine of them (five boys and four girls) yet living. She was a kind and dutiful wife, loving and affectionate mother, and a noble hearted Christian. She had never attached herself to any church, but was a strong believer in salvation by grce. She seemed to regret (through her last sickness) that she had not [illegible] herself to [illegible] church. She did not fear to die. Her last words

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

TIDWELL, TEXAS, APRIL 1, 1901.

SALUTATORY.

To all who love the doctrine and ordinances of King Emanuel, together with all who have an humble hope in Jesus of a blessed life beyond, Christian love and salutation: We are not wholly insensible of the grave responsibilities which we assume upon entering the editorial field. We realize that without the guiding hand and comforting spirit of our merciful God, that our efforts will only be a lamentable failure at best. The path of the public servant, in this distressing time for beloved Zion, is fraught with many cares and sorrows. Every step forward in the pathway of duty, seems to bring him in contact with new complications. How these complications may be defeated, peace and union augmented, the cause of Christ honored, the name of Jehovah exalted and glorified, and yet, His little ones not offended, is our prayerful inquiry. We are poor, sinful, dependent creatures; unable to keep one of the least of our heavenly Master's commandments, without His directing spirit and reigning grace. Those who know us best, will be farthest from expecting perfection from us. We desire that THE ADVOCATE OF TRUTH may be a medium of correspondence for the household of faith: that all its communicants will strive "to keep the unity of the spirit in the bond of peace;" that in their communications they will search to find out acceptable words, even words of truth; that the unadulterated truth of God may gleam on its pages, without fear or favor. We do not expect everybody will be pleased in every particular, neither are we seeking to please men. It is our indispensable duty to preach and write the truth; but it is not our business to make men believe it. Some will doubtless wonder why we began the publication of a paper. Our answer to such is, we hope it is the love which has been implanted in our hearts for the cause and kingdom of Christ, together with a desire to exalt the name of God above every name, and extoll His praise for all His mercies to sinful man. Humbly invoking the blessings of Almighty God to rest upon us, and an abundance of His grace within our hearts; entreating the brotherhood to exercise freely toward us, that noble Christian virtue of forbearance, we meekly press forward with fear and trembling in the work that lies before us. H. & S.

LET NOT YOUR HEART BE TROUBLED.

I feel some impression of mind to drop a few thoughts on the above language of the Savior. It will be remembered that He spoke these words to His disciples only a short time before He was betrayed into the hands of His enemies, that He might go as it was foretold of Him. Before leaving them, He gives them some assurance of His love and faithfulness toward the objects of His love, and begins His instructions by saying, "Let not your heart be troubled." This is a time of great tribulation, to which the blessed Savior refers, "such," says He, "as was not since the beginning of the world to this time, no, nor ever shall be." He further tells them of the many sore trials through which they should pass; how they should be hated of the world, because they were not of the world; how they should be put out of the synagogues; that they (the enemies to the cross) would even think they were doing God service in killing His followers; how they should weep and lament; how they should be scattered; and how, in the world, they should have tribulation. "But," says Jesus, "Be of good cheer; I have overcome the world: Let not your hert be [illegible] power is made perfect in weakness, and His glory all [illegible] Him.

[illegible] wander, in your meditations, over the dark and gloomy scenes, that are painted in no uncertain language of the Savior? These events before mentioned, together with myriads of others, were as perfectly plain to Christ's view of the future, as though they had already transpired; and were equally as certain of fulfillment in His providence. How different Christ's method of proceedure from that of ours! If we should tell anyone to be not troubled, we would assign as the reason, there is no danger. But Jesus proceeds immediately to tell them the dangers and troubles they shall meet, thereby fortifying them against the sorrows that awaited them. Did Jesus mean by foretelling these events to His disciples, that they might, by the use of their "free will" (which some would have us believe they possessed) so change the course of events, so modify the law of cause and effect, that these foretold events would not come to pass? I think not. Did He mean by forewarning them of these things, to induce them to such perfect obedience, that, instead of the sore trials mentioned by Him, they should always rejoice in the sunshine of His presence? Certainly not. Then what? There is a "needs be" for all of these things. They are unchangeably determined in the great mind of Jehovah. According to the universal law of cause and effect, to which every creature is subject, the events mentioned by the Savior, must come to pass.

Then, the comfort that they were to receive, was not found in the thought that they could evade these exceedingly great distresses; it was not in the thought that the world might become evangelized, and their oppressors become their helpers. It was found in the blessed thought, "The Lord God omnipotent reigneth." "Weeping may endure for a night, but joy cometh in the morning." This carries us away from self trust. These meek and humble followers of the Lamb, now realized that evil days had overtaken them, and they were stripped of all self reliance, for there was no avenue of escape from them. But they were not left without hope; Jesus tells them that He has overcome the world. Their confidence is centered in Him, to bring them through all these trials. Their joy, then, shall be made full through the victory which Christ shall give, and not in that which they shall procure. They were stripped of every vestige of a hope of peace and happiness in this world. The inspired Paul says, "And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Kind reader, does it not occur to you, that if you had power over your will to incline it either this way or that, with all these bonds, afflictions and distresses in the path before you, that you would choose the smooth road and miss all of them? I think I certainly should; and reasoning from analogy, I am constrained to say, that all who are exercising that much alluded to "free will," are traveling the smooth road. All of the volunteers are on that side of the conflict. They are not on the defensive, but the attacking side. Are they in company with Paul? No, Paul says, "Necessity is laid upon me; yea, woe is me if I preach not the gospel." Are they in company with Jeremiah? No, Jeremiah says, "But His word was in my heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay." Yes, all of the soldiers in Christ's army are conscripts. There is not a volunteer in all His ranks. Simon Magus did volunteer his services, but Peter informed him that he had neither part nor lot in the matter. He not only volunteered his services, but offered to pay his way besides; but instead of gaining the advantage and profit which he had hoped to, it seems that his conduct only revealed the fact that his heart was not right in the sight of God. But to return to the subject. When we contemplate the sore trials and bitter persecutions through which the apostles and early Christians had to pass, we can but wonder why it should have been thus; and some have even supposed, that God had not [illegible] but a careful study of the [illegible] fulfillment of the command to "Go ye therefore and teach all nations." Then, God had something to do with it. Although the persecution was wrought by wicked hands, and enemies of Christ, yet God overruled it all to His glory and to the good of His people. He made the wrath to man praise Him and the remainder of wrath He restrained.

My mind is impressed with the thought, that there is a striking similarity, in many respects, in the present time and that to which we have been alluding. "There are many whose hearts have waxed cold." "They have not submitted themselves to the righteousness of God, but are going about to establish their own righteousness." There is theft, carnage and bloodshed on every hand; there are wars and rumors of wars; there are famines, pestilence and sword; men disregarding their oaths; professing Christianity for advantage, using it as a cloak to conceal their unholy practices. "They lead captive silly women," and make merchandise of the souls of men. The Church of Christ is in a confused state within, while the forces of anti-Christ are seeking to effect a union, and without the interposition of divine providence, such union may yet be effected. And should the time ever come, that they can concentrate their power, well may the church dread the consequences. I would not wish to discourage any of the little children of God, but I would warn you and fortify you against impending dangers. I take consolation in the thought, "That the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And should those evil days come upon us, my heart's desire is, that I may rejoice with the apostles that I am counted worthy to suffer for Christ's sake. Then, "Let not your heart be troubled." The Mighty God is at thehelm. "And if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heaven." H.

ADULTERY.

Shall a man put away his wife for every cause, and marry another, and be entitled to membership in the church of Christ?

The above question is one of great importance to the Primitive Baptists at the present time. It used to be answered invariably, by them, in the negative. But of late it seems that they are getting very slack on this matter, and in some instances are taking in parties, having two or three living companions. Jesus says, "Whosoever shall put away his wife, except it be for the cause of fornication, and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery." Here we have the testimony of King Jesus; from whose righteous decision there is no appeal. He is our law giver, and our governor, and His word should be final in all things. He does not say that if he is converted after he has put away his wife, and married another, that she then becomes his rightful wife, and he may continue to live with her, and not be an adulterer. This, however, seems to be the view taken by some on the matter: and as a result, they are stocking the churches with adulterers and adulteresses, and causing widespread confusion and dissatisfaction among our poor people. Now, in order to make the matter clear before my readers, I will ask a few questions.

Which one of the two women to whom he is married is his scriptural wife before conversion? I think all will say the first one. Then, does his conversion disannul his first marriage, and destroy his relationship to his real scriptural wife? She is said to be flesh of his flesh and bone of his bone. Does conversion destroy this relationship? If it does, then, why not every newly converted married man look him out another wife, seeing that his relationship to the first one is dissolved? If conversion does not destroy his first marriage, and destroy his relationship to his scriptural wife, but does change his relationship to the one that is not scripturally his wife, and make her [illegible]s; then, [illegible] not a fact that a man may have two or three scriptural wives at the same time? [illegible] it

marriage, and consummate another, then, an alien sinner might leave his wife and take up with another woman, without any formal ceremony; and when he is converted she becomes his scriptural wife; and the church could not refuse to receive him into the fellowship of the body. On the same hypothesis, a man might steal a horse, and afterwards be converted, and the horse would be his rightful property. Let us search and try our ways, and turn again to the Lord.

Jesus said, "Have ye not read, that He which made them at the beginning, made them male and female, and said, for this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God has joined together, let not man put asunder." This putting asunder by man, refers to the divorcing of them by law; and shows that there is no law on earth that can destroy their nuptial relationship. When He had said this, the Pharisees asked Him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He answered them, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery; and whoso marrieth her that is put away doth commit adultery." It was because of the hardness of their hearts, that Moses suffered it. Shall we suffer adultery in the church, because of the hardness of men's hearts? Israel was not a spiritual kingdom, but the church of Jesus Christ is. It should be composed of spiritual subjects, whose hearts have been made tender by the operation of God's spirit. Hence, there is no reason for suffering adultery in the church, on account of the hard-heartedness of her subjects; and to do so is to violate the law of Christ, and bring the church down to the level of the world, and make it a cage for every unclean and hateful bird. As for me, I would not pastor a church that would tolerate it.

We have always claimed that the Scriptures were our only rule of faith and practice; and they are very clear on this subject. So let us, as the church of Jesus Christ, follow its teachings on this subject. "Awake, awake; put on thy strength, O, Zion; put on thy beautiful garments, O, Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean." May we all awake to our duty, and let each one say, "For Zion's sake I will not hold my pace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

If, because a man obtains a hope while living in adultery, makes it right for him to continue therein, and have a home in the church; then one might be running a saloon, a gambling house, or any other sinful practice, and obtain a hope, and have a right to continue therein, and become a member of the church. If this be so, then, dear brethren, why exclude a man [illegible] of these things? [illegible] the church, [illegible] would exclude our [illegible] members for if they were [illegible] themselves in the same condition? "O, [illegible] thou art a jewel!" S.

The following question and answer appeared in the Gospel Messenger in July, 1884. We give it space in the ADVOCATE OF TRUTH, hoping that it will be profitable in this evil day:

Dadeville, Ala., February 6. 1884.—Eld. W. M. Mitchell:—If a man and his wife get along so badly in their marriage relation as finally to agree to separate, and each makes application and obtains a divorce from our courts, neither of them being Baptists at the time, but afterwards the man marries another woman while his first wife is still living, and then the woman to whom he is last married makes application to the church for membership, can she be received according to the law Christ has given for the government of His church? Please answer through the Mess[illegible] ger

[illegible]

"Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." See Mat v. 32, and xix. 9.

If, then, whosoever marries a divorced woman is guilty of adultery, the same is true of one who shall marry a divorced man. She and he both are living in adultery according to the devine law. The laws of our country justifying such marriages, when tested by the devine standard, are nothing short of legalized adultery. It may be said, that if one is born of the Spirit during the time he or she is living in this adulterous relation, it is evidence that the Lord has forgiven him or her, and, therefore, the church ought to receive such. But if this argument is valid in this case, it would be equally good in all cases of sinful and disorderly conduct. If one has been a thief, a drunkard, a reviler of the truth, or an extortioner, and the grace of God has abounded to him in his conversion to God, shall he continue in these evil practices in order that grace may continue to abound? God forbid. How could such a one show that he was dead to these things while he continued to live practically and daily in them? If it is right and scriptural to deal with and expel from church fellowship, a member who is living in adultery, surely it would be wrong to receive any who are known to be living in that adulterous relation.

However loose human laws may be upon the subject of marriage and divorce, they cannot disannul or make void the law of Christ. This law commands: "Let not the husband put away his wife."—1. Cor. vii. 11. "Let not the wife depart from her husband"—Verse 10. But in case a wife cannot live with her husband, in consequence of cruel treatment, general improvidence, or seeking to control her in her sacred duty to God, and she shall depart from her tyrannical and unbelieving husband, "let her remain unmarried, or be reconciled to her husband." She is not, even in this case, allowed to apply to the laws of men for a dissolution of the sacred relation of husband and wife.

In some of the Northern and Northwestern States, marriage is regarded as nothing more than a very loose co-partnership business, which may be dissolved for any little whim at the option of either of the parties. Legislation is based upon this principle, and divorces are so on the increase that one-seventh of the marriages in some of the states for the past few years were subsequently divorced.

In regard to the case as presented by Bro. Grimes, it matters not how moral or chaste the lady may be in other respects, nor how bright her experience of a change, so long as she lives in continual violation of the law of Christ, no church could receive her and maintain gospel purity and order.—M.

THE VERY ELECT.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Mat 24:24

This is the Savior's language, found in His answer to three questions propounded by His disciples; viz: Tell us when shall these things be? (referring to the destruction of the temple), and what shall be the sign of Thy coming, and of the end of the world?"

Our purpose in this article is to express a few thoughts on the Elect, mentioned in the foregoing quotation.

We think the bible speaks of three elections; but when we speak of three elections we do not intend to convey that idea, which a succession of events would indicate. But we adopt this language as best suited to our infinite comprehension.

All of these elections were established in the "Everlasting Covenant and ordered in all things and sure." Not only the elections, but everything necessary for the accomplishment of the end, to which they were chosen or elected. As I said, we cannot ascribe a succession of operations to God; but all of His election is eternal. If God eternally chose or elected certain characters to a definite end, then it logically follows that he chose also, eternally, all of the necessary means to arrive at the desired end. Nothing short of this would be consistent with His infinite wisdom. Then, if he eternally chosen every necessary means [illegible]

ing His election from its incipiency to the final and everlasting culmination.

1st. Christ is represented in the scriptures as the elect: "Behold my servant whom I uphold, mine elect in whom my soul delighteth," etc. Isa. 42: 1. Again: "Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." (1 Pet. 2: 6.) These evidently refer to Christ. He was chosen of God to redeem His people from their sins, as He often stated while here on earth. This needs but little argument as I know of none who deny Christ being chosen of God, especially among those professing christianity. No Primitive Baptist would deny that Christ fully and completely accomplished that end to which He was chosen; neither can they consistently affirm that there ever existed a possibility of Christ not doing the very things for which he was elected.

2nd. There are a definite number of Adam's offsprings who are elected of God to receive an eternal inheritance in ultimate glory; who shall stand, not in their own good works, but in the imputed righteousness of Christ, "who is made unto them wisdom, righteousness, sanctification and redemption." David said "blessed is the nation whose God is the Lord; and the people whom He has chosen for His own inheritance." Paul said "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He has chosen [elected] us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1: 3-4.) Paul addressed this letter to the saints at Ephesus and to the faithful in Christ Jesus. The faithful embrace all who were blessed with faithful Abraham. This language of Paul not only sets aside the idea of people being elected to eternal life when they believe in Christ; but it also shows the end to which they were elected, i. e., "That they should be holy and without blame before God in love." We believe all embraced in this choice or election will not fail to be presented before the Father perfectly holy and blameless, when Jesus, our faithful High Priest, delivers up the kingdom to the Father "without spot or wrinkle or any such thing," with the blessed words, "Behold I and the children which Thou hast given Me."

3rd. There are a definite number embraced in the number elected to an eternal inheritance through Christ, who are elected unto obedience: Peter says, "Elect according to the fore-knowledge of God, the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1: 2.)

As I have said but little or nothing about those who were not elected unto eternal life, so I shall say but little about those who were not elected unto obedience; suffice it to say each of them have been brought into this world for purposes of God's glory, and cannot depart hence until such purposes be accomplished. Now, I shall not argue that any portion of God's children are disobedient at all times, neither shall I affirm that any of them are obedient in every respect, and walking in the right way at all times. But I shall affirm that there are some of [illegible] em, and that number few compared to the [illegible] reat number professing His name, who are eternally chosen of God, to hold up the standard of truth, and earnestly contend for the faith in the midst of a crooked and perverse generation; who have not "gone in the way of Cain nor run greedily after the error of Balaam, nor perished in the gainsaying of Core," who will not bow the knee to the image of Baal, who cannot be turned back to the fleshpots of Egypt, and who will not fall down and worship the golden calf, though it be made in the camps of Israel, and out of materials found among them. I repeat, these are few; but there ever have been a remnant who would tell the truth, though it were at the peril of their lives; who could not be carried about by every wind of doctrine, nor be deceived by the new isms that men by cunning craftiness would invent to decoy God's humble poor from their reliance on Him. These are they who, I think, the bible denominates, "The Very Elect." Jesus says that it were possible these false Christs and false prophets would deceive the very elect, with their great signs and wonders; but leaves us with the consoling thought that it is not possible. In the antedeluvian days, when wickedness was so prevalent, and the sons of God were taking unto themselves wives of the daughters of men, according to their own choice, old Noah, as a mark of distinction was called a preacher of righteousness. [illegible] lived [illegible] according

Egyptian kingdom could offer, and refusing to be called the son of Pharaoh's daughter, chose rather to suffer affliction with the people of God than to dwell in the tents of wickedness for a season. When an intensely heated furnace, or a lion's den was made the receptacle of the ancient Hebrews, they presistently refused to bow to or worship any save the true and living God. When Elijah was brought face to face with the eight hundred and fifty false prophets he proves that the Lord is God. Afterward when pursued by his enemies he supplicated unto the Lord saying, "They have killed Thy prophets and digged down Thine altars, and I am left alone, and they seek my life." But the Lord assured him that seven thousand have been reserved, who have not bowed their knee to the image of Baal. And Paul tells us "Even so at this present time also, is there a remnant according ta the election of grace." This remnant according to the election of grace, we understand to refer to the same characters, called by the Savior, the very elect. Paul, in the 11th chapter of Romans, goes on to explain this election by saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The rest of who? the world? No, the the rest of Israel; for Paul says again, "That blindness in part is happened unto Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved," etc. (Rom. 11: 25-26.)

We have mentioned a few characters above, whom we think were of the very elect, and we wish to further state, that this doubly chosen people are not all Israel, nor all the people of God, but are spoken of as a remnant. Now a remnant is what is left. So this remnant is what is left of the followers of Christ, after the number has been reduced to the least number possible, by the combined powers of the world and satan, in their deceptive, decoying and persecuting processes. Let us for a few moments examine this remnant. Isa. 1: 9 says. "Except the Lord of hosts has left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gormorrah. The prophet is here speaking of Israel, and after reciting their ungodly walk, tells of the utter destruction of them all, had it not been for those whom the Lord had reserved. Again the Lord speaks of a day, when He will gather the remnant of His flock. That was the gospel day; and He gathered them at His coming, and delivered unto them the kingdom, which they have unto this day. With the kingdom, they were given the keys. These keys were not to lock and unlock the door with; but to bind and loose in the kingdom. When Jesus gave this kingdom in charge to this remnant of His flock, He told them that they were the salt of the earth; "a city that is set upon an hill which cannot be hid." Paul again quoting from Esaias, says, "Though the number of Israel be as the sand of the sea, a remnant shall be saved." This is that remnant according to the election of Grace; and John records, "These are they who have come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." These are they who would not receive the mark of the beast in their foreheads, nor [illegible] their hand. These are they who will fearlessly contend for the ancient landmarks though pope, priest, potentate, council or what not advice to the contrary. These are they whom Christ calls the very elect.

I wish to close this article by saying that I am well aware of my imperfections; and have never felt to set myself as a standard for God's people; and any who might differ from me on this or any other subject will not incur my enmity thereby. My desire and motive is, I hope, to search foa the unadulterated truth of God, and lovingly and boldly contend for it to the edification of afflicted Zion, and to the glory of God.

H.

Eld. J. C. Sikes, Tidwell, Texas. Dear Bro: By your request, and the help of the Lord, I will try to write a piece for your paper; and to do so, I will take up my experience and call to the ministry, together with my labor since I commenced to preach. I was raised up a poor orphan boy; my father having died some three months previous to my birth, leaving my mother in almost destitute circumstances, owing to the fact that the country had just passed through a struggling war, which had left almost every home a complete wreck. So my mother struggled hard to support three help[illegible]

I studied every opportunity, and thereby got a little book knowledge. I continued to labor hard, having a desire to accumulate something, and the Lord blessed my efforts, and I soon began to think that I was going to be one of the greatest men in the whole country. I had become very profane, and drank right smart, participated in every worldly amusement conceivable,—and I want to say right here, that then, I thought I was as good as anybody, and much better than many people, claiming christianity, but oh! I had not yet seen what I was. So I, at about the age of sixteen, began to go where my mind dictated to me. So I went to hear the Methodist, Mission Baptist, and Primitive Baptist; but one seemed to do me as much good as the other. The only difference was the amusement that I could have at the Methodist and Mission Baptist meetings: so I joined the Sunday school and enjoyed that, as there were lots of young people there, until I missed one Sunday, and they put a fine on me; that I disliked, as it did not look to me Christ-like; so I quit them, and my mother had told me, that that would be about the good I would accomplish. So on I went better satisfied than ever. I knew that I was a heap better than the Sunday school attendants. So pretty soon my grandfather brought a boy to his house to raise, and he and I became very much attached to each other. In fact, there never were brothers that thought more of each other than we did; and in a few years he came to live at our home. So we worked, eat and slept together; and we had all kinds of worldly amusements during the last year he stayed with me. Just before the close of the year, he and I went one summer, to visit one of my cousins, that lived about two miles away. So that day, her husband, being a jolly good fellow, got out his playing cards, some whisky, and his violin. So we had all the fun we wanted. But now the day was gone, time to go home; so Willie and I started, and on the road home, Willie spoke to me in very rough and profane language (doubtless he had spoken to me a thousand times in the same manner before) but this time it came to me like a "thunder clap," and all at a sudden things changed their appearance to me, and I said to him, "Willie, I don't wan't to be with you;" and I just turned from the big road that we were in, and turned into the forest. I traveled through the thick woods some half a mile, and the first thing that I can remember after I left the road is, I was on my knees praying and praising God for his goodness and mercy; but the distance and time from the road to that precious place, is a link out of my life: but when I raised up, behold, what a beautiful sight my eyes did behold! The whole heavens were perfectly illuminated with the purest bright light my poor eyes have ever yet beheld: and suspended between the heavens and the earth was the form of a man, arrayed in pure white, and something seemed to gently whisper, "this is Jesus," and oh, my poor soul! I arose from there the happiest I had ever been before. Really I cannot describe it. None can know, only those who have passed through the same. So for about five minutes I was not thinking of the worthless and perishing things of this old sinful world; but about this time, up comes poor Willie, the great companion I had left in the big road, his heart broken, thinking he had caused it all; but I began to try to assure him that such was not the case, that I was made happy, that surely it was the Lord. So this satisfied him, but, my dear people, satan soon arrived on the scene and began to preach me a sermon, telling me that I was only bewitched, and that Willie would go home and tell my mother and everybody else.

Oh, my Lord's dear people, have you been this road? I did not know what to do. I hated to ask Willie to not tell it; in fact, before I got home, I had quit saying anything at all; but sure enough, when we got home, Willie told mother of it. Aunt Mollie Thomason was at our house, and they, she and mother, came to me to talk to me; but oh, how I did feel! Mother told me that it was the good work of the Lord, and that she [illegible] would [illegible]

me, and I went on the next year; I had a few seasons of rejoicing, but as soon as they were over I would go on rolling sin under my tongue as a sweet morsel. Pretty soon after completing my engagements in the store, I with a partner took a stave contract on the Ouachita river. While staying up there, I commenced going to Sunday school again, and big protracted meetings. I met with the woman who soon became my wife, she being a member of the Missionary Baptist, I, of course, went there, and soon became a Sunday school teacher; though I was not professing anything; but still, you see, they used me for a teacher, and I am persuaded in my own mind, that I was as good a teacher as they needed; for none of us knew the true teaching of the Bible then. So on I went, bringing my wife back to my home at Fordyce, my timber job being completed. So about three years after we were married, my wife, having gone to see her parents and stay some two weeks, and I was to come up a week later. So, in about five days after she left, a young lady across the street from us died; and oh, how it did shock me! It looked to me like all of my sins arose up before me, and that hell was my just portion: that there might be hope for some, but as for me, my case was beyond reach. I was in awful agony of mind, and started to my father-in-law's, with my gun to hunt. When I got up there, the first day I hunted very well contented: but that day the Missionary Baptists started up a protracted meeting, and my wife's people asked me to go. I went, and that night the preacher commenced to talk about sinners, and what an awful hell there was awaiting such characters, and that all that wanted to go to heaven, and to be prayed for to come and give him their hands. Lots of them went up, and I, feeling lost and ruined, went up too. They told me, they could do me lots of good, that they could be the means of my salvation. So I continued to go each night; and I would notice, them that went up at night, during the day seemed jolly; but, for my life, I could not be; could not sleep at night; there was no rest, for poor me, and I want to say to you, my companions in tribulation, I believe I was in the very worst kind of a hell. But now back to the protracted meeting. About the third night, the preacher came to us, and asked us to go to certain ones in the congregation, and get them to come. I, for one, went, together with some others, but when I got there I could not say anything. Something seemed to say, "you better get yourself right, before telling others how to do." So I went immediately back to my seat, and while sitting there, I became completely disgusted; one of the preachers got up from his seat, and told the people that unless they would give up their hearts to God, God could not do anything for them, then said, "Now, let us all engage in prayer to God." Oh, my God! said I to myself, you have just told these people, that God has done all He can, and now why ask Him to do more, and if He has not done all He can, why represent Him in such a manner to these people? It did look to me like a child could have seen such base contradictions. So I went back no more. The next day the South Arkansas Primitive Baptist Association was to commence at Chapel Hill church. I told my wife when I got back home that night, I was going to the old Baptists the next day to hear them, and see how they preached. I could not sleep hardly any that night, so next morning I got up feeling awfully stupid. I told my wife, I did not know whether I would go or not. I went off in a side room and tried to go to sleep, but could not; so I got up, and pulled out for the Association; and greatly to my satisfaction, I believe I heard the gospel, the power of God unto poor sinners, through the earthen vessels of Elders B. L. Launders and Daniel Westall. They preached that Jesus Christ came into this world; had died the just for to redeem sinners; that He paid all the debt; that He took away all their sins. Oh, my, think of that! There was comfort there to poor me. Did something that I could not do [illegible] and raised again for my justification [illegible] being justified by His faith [illegible] and peace with God [illegible]

for the wonderful works He had done for me, and not for what I had done for Him. All I had done, was to sin against Him, so to Him was due all the praise. There I found the people of God—a people that do worship God in the spirit—so I continued, seemingly, perfectly happy for about four weeks, and the Lord let me down, to learn, in the flesh dwells no good thing.

In November, '94, I was received into the fellowship of the Primitive Baptist church, baptized by Eld. Daniel Westall; and I want to here state, that I felt at that time, that I had discharged one of the duties that Jesus commands us, when He says, "If you love me you will keep my commandments"; and I rejoiced that it was His love that moved me to obey. I was soon chosen clerk of the church, and served as such until our church disbanded, and went back to the church they were of originally; and during my service as clerk, it seemed to me, that the Scriptures were so plain. Soon it came to my mind, that I would have to preach; and oh, how I would sink from under such thoughts! I would try to throw them off, but I could not keep them from coming back. I would almost faint when thinking of having to preach. I was both illiterate and ignorant so far as preaching. At last the brethren and the ministry got to asking me to get up and talk, and oh my! it seemed as if I would die. Oh, my Brother Preachers, was it thus with you? And then after the services were over, it would seem like I hated that I did not say something, and it would seem like right at that time I could preach, and the impression grew stronger. At last I got into an argument with an infidel, on my way to meeting, and talked with him until I got to the place of meeting. I was so wrought up from talking with him, that nothing would do the church, but that I must talk for them, and the first thing I knew, I was up and talking away. I do not know what I said, but the church said, "The Lord supplied me by His spirit, to preach Jesus," so there in conference Eld. Wm. Bradly moved, that I be liberated to preach with the ability that God gave me. I preached for two years as best I could. Sometimes I would have good liberty, sometimes none, sometimes I have had to come down out of the pulpit in total darkness and dismiss the congregation; then I would feel like making into the wilderness, and spending the remainder of my days there, but that, I could not do; there was a power there, that was superior to my natural powers. That great God that rules in the heavens above, and the earth and seas beneath, learns his ministers, that He has chosen them in the furnace of affliction; that they are not sufficient of themselves: but that their sufficiency is of Him. Oh! I would say to all that may read this, that my experience in this life is, that poor frail humanity is entirely dependent upon God to preach, sing, or praise Him in any way; without Him we can do nothing. No, not even have a pleasant thought. So every good and perfect gift comes from above, from the Father of light: and without this light, it's all darkness. This has been my experience through life. I was ordained to the full work of the gospel ministry the first Sunday in September, 1900. The Presbytery was composed of Elders J. H. Draper, J. D. Best and W. S. Broom, together with Deacons John Mitchell and A. M. Peterson, and now I am going on with the power and liberty that the Lord may see fit, in His wisdom, to give me; and when He sees fit to make it dark, it will so be, and when He sees fit for the light to shine, it will shine. So you see, my dearly beloved, I am trusting in sovereign grace and grace alone, for by the grace of God I am what I am. My dearly beloved, I ask all that may read this, to remember me, a poor unworthy sinner, saved by grace, if saved at all, in time as well as eternity, for there is no salvation outside of Christ.

Yours in hope through God,
V. R. HARRIS.

Fordyce, Ark., Dec. 30. 1900.

CONTINUED FROM SECOND PAGE.

the truth spoken. I am decidedly opposed to using harsh words and such appellations as some are doing, it looks too much like popery. But I have always been in favor of a fair investigation on all points where there is a difference among brethren, whether it be Faith or Practice, and here let me say, in all my researches I have not been able to find at any period, the church a perfect unit on all points, and when that time comes the gifts of the church will cease to be of use. Paul says these gifts were useful till we all come in the unity of the faith. I will say there has never been, in my judgment, trouble and division in the church over such a little difference as the one we are to pass through, and I feel thankful that the opposite party, alone, is responsible for the trouble, as to ourself, we have [illegible] that all the difference between us was our exposition of the word, predestination, and not a difference in doctrine. We have never found in any language anything that led us to believe that God is the author of all He predestinated should take place. The scripture does not teach it to my understanding. I can find no more force in predestination than foreknowledge. As to two salvations, or a conditional time salvation, and an unconditional eternal salvation, will say I have never found in all the scripture, neither in my experiene, anything that has indicated a plural in salvation, and therefore I can not believe it. Again, if the two salvation doctrine is correct and true, there must be two Saviors, which I fail to find in the scripture. Therefore, one Savior, and salvation by Him. I never could understand how any one could have a hope of entering the paradise of God, without salvation in time. As to the term "Can't help it," I do not know that I understand it, but will say if that is thrown at us because we confess that we are sinners and cannot help it, then I am ready to plead guilty. For by the disobedience of one man many were made sinners. All of Adam's posterity. No one is able to go back six thousand years and undo what our federal head done. If they have reference to the outcropping of sin that is in our members, then I would ask, has any one got above Paul in a spiritual standpoint? He said he found in his members another law warning against the law of his mind, bringing him into captivity to the law of sin. Language will admit of no other conclusion. But a captive is overcome again. He said to the Corinthian brethren, the spirit lusteth against the flesh and the flesh against the spirit, and these are contrary the one to the other, so that ye cannot do the things that ye would. Are Christians more able to overcome sin in this age than in the apostolic age? We answer, no. But Christians in all ages have the same experience in sin and grace. If this is the view of a "can't help it," then I plead guilty to that charge.

I have tried to set forth my views in as few words as possible. I hope that no one will look on this as an article from an enemy, neither think that I have a desire to stir strife, for God, before whom I stand, is judge, that I have no desire in that line. If I know my desire it is the peace of Zion and her children. I hope there is no animosity in my heart toward any people, as people, but I hope my heart has been prepared to receive and love the truth and to hate falsehood, and oppose it wherever I find it. And now, in conclusion, will say, I feel that I desire to see all striving to keep the unity of the spirit in the bonds of peace, but I never expect to see those who cannot bear opposition to their views, striving to that end. We have surely witnessed this to our sorrow in the past few years. I want to say further, I hope THE ADVOCATE OF TRUTH and all its correspondents will follow after the things that make for peace, the things whereby one may edify another, and I pray the God of peace to be with you and establish you in every good word and work. Bear one another's burdens and so fulfill the law of Christ. Yours to serve in the Gospel of Peace,

JOHN H. SMITH.

CONTINUED FROM PAGE THREE.

were, "I know that I am saved if I was chosen in Christ before the world began." She was born September 9, 1852, and died at her home in Fannin county, Texas, on the date above mentioned. The unworthy writer, together with Elder J. W. Segler, conducted the funeral services, and tried to comfort the sorrowing relatives and friends. I would say to the sorrowing family:

Weep not for her, she is at rest,
O, blessed sleep in Jesus' breast,
Where sin and sorrow cannot come;
O, blessed thought! at rest, at home.

Her blessed spirit winged its way,
To that bright world of endless day,
To sing the song that angels sing,
In halleluiah to her King.

There robed in white, and crowned with gold,
Forever telling—yet untold—
The story of redeeming grace,
And see her Savior face to face.

There saints and angels, robed in white,
Are her companions and delight;
To Jesus Christ, her Priest and King,
She now and evermore will sing.

When time is done with us below,
We, to that blessed world, shall go
To join our loved ones, gone before,
And shout and sing forever more.

—JONAS C. SIMMONS.

WHAT IS IT THAT SAVES A SOUL?

Well may every sensible sinner desire a true and satisfactory answer to a question of such importance. Well may every one who has tasted the wormwood and the gall, been pierced with the sting of sin, groaned beneath the curse of the law and trembled at the judgment to come; well may every such guilty, self-condemned wretch "kiss his lips that giveth a right answer" to the all-important question, "How shall man be just with God?" (Job 9:2.)

To answer, then, this question aright, we must view salvation under two points: 1. Salvation, considered as an act out of us, 2. Salvation, considered as an act in us. As the former precedes the latter, we will give it its due preference. And as "none teacheth like God," (Job 36:22) and as he is "the Father of lights," (Jas. 1:17) "the Fountain of life," (Psa 36:9) and the only wise Jehovah," (Jude 25) may both writer and reader have grace given them to look up unto him for that "anointing which teacheth of all things, and is truth, and is no lie." (Jno. 2:27.)

1. Salvation, then, is to be considered, first, as an act out of us, as an eternal, irreversible transaction, originating in the mind of Jehovah, and utterly independent of the creature. To suppose that any new plans, any before-unthought-of schemes, any alterations of purpose, any improvements of an originally imperfect design, can take place in the mind of Jehovah, is to cast one of the greatest insults on the wisdom and power of the Tri-une God which the creature can offer.

If He is All-wise, no new thought can arise in His mind; if He is All-powerful, no unexpected obstacle, no unlooked-for contingency, no unforseen emergency, can defeat His purpose; and if He is the source and spring of the very existance of the creature (Rom. 11:35), neither the will nor the power of the creature can be stronger than He. We consider him to be the most skillful engineer who can calculate beforehand, with the greatest accuracy, the movement and effect of every wheel and cog of some new piece of machinery, and whose hand can execute, with the greatest nicety, the invention of his mind. We call him the ablest general who plans best before the battle every manoeuver which he means to perform, and who executes with the greatest precision and success his original design. To miscalculate, to be defeated by some unlooked-for obstacle, to stop short on account of some unforeseen hinderance, stamps a man as a bungler. To err in his original estimate, impeaches the skill; to be unable to execute his plan, argues defect of power in an architect. Now, shall a general have a plan, an engineer have a plan, an architect have a plan and shall God not have a plan? Shall we measure a man's skill by the wisdom of his design, and his power by its execution; and shall we not measure the wisdom and power of God in the same way? Shall we consider him a dolt and a fool who has no regular system of business, no organized plan of managing his affairs, no fixed hours of work, no preconcerted series of operations? And shall we not tremble to ascribe all this folly to God? A Manchester cotton factory could not go on for a week, if it had not some system of operations, some regular plan, which assigns to every wheel its work, and to every band its place. And yet, men are to be found of such daring impiety, as to ascribe to the only wise God, a confusion, a disorder, a negligence in the management of the eternal destiny of man, which, if acted upon in this great town, would shut up its busy factories, beggar its vast population, and turn its crowded streets into a habitation of dragons and a court for owls.

We cannot, t[illegible] ividend and partic[illegible] whi[illegible] God do effect[illegible]nn[illegible]herefore, no[illegible] than the cause, God does, He d[illegible]s accordnive[illegible] settled

[illegible]we c[illegible]

[illegible]E CONTI[illegible]ide

THE RELATIONSHIP BETWEEN GOD'S PREDESTINATION AND THE EVENTS OF TIME.

Elsewhere in this issue will be found an article, written by me on the subject of predestination, which has been published twice in the Gospel News. We give it space in this paper, because we have been requested by a good many to do so. And, as it does not treat the relationship between God's predestination and the events of time, I thought it would be well enough to write an article on that subject. I do not expect to make a hobby of this point of doctrine, but I want in the outset to set my views on it clearly before the people, that they may know exactly where I stand. And, as the Fulton convention has endorsed the London confession of faith, and all unlimited predestinarians have endorsed it all the while, I reckon none of them will object if I quote from it for a starting point.

It says, "God hath decreed in Himself, from all eternity, by the most wise and holy counsel of His own will, freely and UNCHANGEABLY, all things whatsoever comes to pass. Yet so as thereby, is God neither the author of sin, nor hath He fellowship with any therein: neither is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away; but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree." While the above extract shows that our ancient brethren believed that God has UNCHANGEABLY decreed all things whatsoever comes to pass, yet, they have just as clearly asserted that it was in such a way as to not make him the author of sin. There is but little reason now, for me to make a very strong defense of the above position, since the strongest opponents of the doctrine have recently met in counsel and adopted the above stated position as their views. If their are any who are arguing that God is the author of sin, or that He influences or causes any to sin I know not of it. But if there are any, they are not in harmony with the above extract, and they have no right to trouble Israel with their doctrine.

While I believe that God has freely and unchangeably decreed all things, yet I believe that He has decreed to do some things Himself, to cause some things to be done, and to allow some things to be done. But according to the above confession (and I believe it) it was all unchangeably decreed of Him. In the crucifixion of Christ, God removed the restraint, which had prevented His enemies from putting Him to death, from the time of His birth, and allowed them to carry out their wicked designs. Yet, He neither forced nor influenced them to do it. All they needed was an opportunity, and He gave them that, and they carried out His purpose, with no intention of fulfilling His purpose at all.

The apostles in their confession of faith, all with one accord lifted up their voices and said, "Of a truth against thy holy child Jesus, whom Thou hast annointed, both Herod and Pontius Pilot, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Here it is positively asserted, that they were met to do just what God had predetermined to be done; yet, He did not force, cause, nor influence them to do it; neither did they think to do His purpose in the matter; but they only went to accomplish their own wicked designs. Does this make God the author of sin? I think not. But if He had either forced, influenced, or authorized them to do it, then He would have been the author of it. Some say, however, that the above text refers only to the suffering and death of Christ, and not to what those wicked men did; but the text says, "They were met to do whatsoever God's hand and God's counsel determined before to be done." It is what they were met to do, that this text is talking about, and not what Jesus did. He did the suffering and dying; but what did they do? They swore out false charges against Him. They arrested Him. They spit upon Him. They smote Him with their hands. They platted a crown of thorns and put it on His sinless head. They robed Him with scarlet and purple, and bowed down before Him in mock derision and said, "Hail! Thou King of the Jews." They led Him forth to the rugged tree. They nailed Him to the cross. They gave Him vinegar and gall for water. And they pierced His blessed side. All of this, they did. This is what they were met to do, and the text emphatically says, "They were met to do what God had determined before to be done." Peter said, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Some claim, however, that God delivered Him, hence it was no sin. But we will examine the record on the matter, and let it settle it. Jesus said unto Pilot, "Thou couldst have no power at all against me, except it were given thee from above, therefore, he that delivered me unto thee hath the greater sin."

Dear brethren, don't say any more that God delivered Him, for whoever did it committed a greater sin than Pilot's sin. But notwithstanding the fact that it was a great sin on the part of the one who delivered Him, yet, it is also a fact, that God had determined that it should be done. This is undoubtedly proven by the above text. Now, dear brethren, if the two cases above referred to were predetermined of God, and, yet, He is not the author or influencer of those sins, then the charge must forever fall to the ground, that this doctrine makes God the author of sin. In the case of Joseph's brethren selling him into Egypt, Joseph told them that they indeed thought to do an evil against him, but the Lord meant it for good. So it is in all that He does, causes or allows to be done; He means it for good. Hence to charge Him with being the author of sin because He meant or purposed for those things to be for good is to charge Him foolishly.

When the Sabeans and Chaldeans had taken away all of Job's property, and his children were destroyed, he blessed God and said, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." In all this Job sinned not, neither charged he God foolishly. No, he did not say because God had determined to try him, and for this purpose had determined the destruction of his children and his property, that He was the author of sin; but he did say, "That He is in one mind and who can turn Him and whatsoever His soul desireth, even that He doeth; for He performeth the things that are appointed for me, and many such things are with Him, when He hath tried me I shall come forth as gold."

Now, in all of the above scripture, it is clearly evident that God had a purpose in what transpired; yet, it is also clear that He did not cause or influence those wicked men to do what they did. They acted willingly and voluntarily in the matter, without any thought whatever of fulfilling any purpose of God. This is also proven by the following scripture:

"O, Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down in the mire of the streets. How be it he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." Notwithstanding the fact that God had determined that this king should come up on Israel, and kill and scatter them, and take away their property; yet this king did not mean to carry out any purpose of God, neither did he think in his heart that he was so doing; but he meant to gratify his own carnal lust; hence, he was justly punishable for his crime, and the Lord said, "Wherefore it shall come to pass, that, when the Lord hath performed His whole work upon Mt. Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looke."

Some claim is not draw[illegible] alien sinner to pu[illegible] a man fo[illegible] purposed should be done; but in this case He says He will do it, and I feel to say, "Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints." "Nay but, O, man, who art thou that repliest against God?" "Vain the attempt when flesh and blood would strive with their Creator God, when mortal man presumes to be more holy, wise, or just than He." We read in the eleventh chapter of Daniel of much wickedness, which God says shall come to pass; and three times we are told in this chapter that these wicked things shall be at the time appointed; three times we are told that the men who do them, shall do according to their wills; and in the 36th verse, we are told, "That the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done."

It does look like this is clear enough to forever settle our minds on this subject. While it is positively asserted, that these wicked things are determined, and shall be done, and that, too, at the time appointed for them, yet, it is just as positively asserted, that those who do them shall do according to their own wills, and carry out their own wicked designs. God neither authorizes nor influences men to do wickedness, but He both authorizes and influences men to do right. Thus we see at a glance the difference in His relationship to righteousness and unrighteousness. If this is not the truth, then I must confess that I do not know the truth. This is exactly the views of all the unlimited predestinarians with whom I have been associated. And it is exactly the views set forth by our brethren in 1689; and it is very wrong for any one to claim to believe the London confession of faith, and denounce others as heretics and fatalists for advocating the doctrine set forth therein. I endorse every word in that confession relative to the doctrine of predestination. It is neither too strong nor too weak for me. We expect to stand square on the doctrine as our fathers have set it forth, and ask all who love that kind of doctrine to stand by us. We don't expect to have any quarrels or disputes in this paper over the doctrine, but we expect to give our views in kindness and gentleness, yet plainly; and we ask all of our correspondents to do the same. If we want peace, let us "seek peace and pursue it." Let us all labor for peace, and ask the Lord to help us. "Give us help from our troubles, O Lord, for vain is the help of man."

S.

OBITUARY.

It is with a feeling of sadness that I try to chronicle the death of our much esteemed Bro. G. I. Majors, son of W. J. and Lucy Majors George was born December 29th, 1867, in Chattahoochee county, Ga., moved with his parents to Fannin county, Texas, in 1877. He remained with his parents until he was 22 years of age, and was a perfect and obedient boy; then he was married to Miss Olivia Badgett, December 18th, 1889, joined the Primitive Baptist church in 1897, in which he lived a consistent member until he died at his home near Rattan, in Delta county, Texas, January 22nd, 1901. He leaves a wife and one son, father and mother and three sisters and a host of friends to mourn his loss. But we know by his Godly walk and conversation, that our loss is his eternal gain Yes, while we miss him greatly, and his absence brings to our hearts sadness and sorrow, can't we, dear bereaved ones, look with an eye of faith and see him as he is flying around the throne of God in eternal joy, peace and happiness? Then ought we not to rather rejoice at the thought, that he is done with trouble, sickness, sorrow, pain and death, while we are yet here exposed to all? But he is free; he is in the sweet presence of Jesus, there to remain in endless joy, peace and happiness. Oh! what a blessing it is to know that our kindred and friends who have gone before, will rest and remain with Jesus throughout the ceasless ages of eternity, and what a blessing too, to have a sweet hope that ere long we will join them, never to part any more, but will sing the song of redeeming grace. Then we would say to the bereaved ones to weep not, but try to be submissive to the will of Him who worketh all things after the counsel of His own will, and it wont be long until we too will be called home, where troubles will cease and hope end in reality. Yours in affliction [illegible]

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TDWELL, TEXAS, MAY 1, 1901. NO. 2.

THE MODERN PREACHER.

O money, O money, thy praises I sing;
Thou art my counselor, my God, and my king,
It is for thee I preach, it is for thee I pray,
And make a collection twice every Lord's day.

I have candles and all sorts of dresses to buy,
For I wish you to know that I think my church high;
I don't mean of structure, of steeple, or wall,
But so high that the Lord doesn't reach it at all.

I have poor in my district who need some relief,
I preach to their poverty, and I pray for their grief,
I send my box round to them morning and night,
And I hope they'll remember the poor widow's mite.

I gather my knowledge from wisdom's great tree,
And the whole of my trinity is in pounds and d's.
Pounds, shillings and pence are all that I crave
From my first step on earth, to the edge of the grave.

My pay, may be hundreds, or thousands a year,
Double it, triple it, still I am here
With my box or my bag collecting your brass;
I'll not do like Jesus did—ride on an ass.

I'll have carriages; and horses, and servants, and all;
I'll not take it afoot, like Peter and Paul;
I'll not do like John, live on locust and honey,
So out with your purses, and down with your money.

Money is my creed, and I'll not pray without it,
The heavens are closed against all those who doubt it,
For this is the essence of the present religion,
Come regular to worship, and be plucked like a pigeon.

Fools sometimes ask what I do with my money;
They might as well ask what bees do with honey,
I answer them all with a wink and a nod,
Three-thirds to myself, and the remainder to God.

And when I am dead and buried to rest,
Place a box on my grave—it's my latest request,
That friends may all know, who come for reflection,
That I can't rest without a collection.

—Selected.

WHAT IS IT THAT SAVES A SOUL?

CONTINUED FROM LAST MONTH.

in His own eternal mind, without impeaching either His wisdom to contrive, or His power to perform. If, then, all that God does, "according to the counsel of His own will," it is plain that the salvation or damnation of souls must form a part of His eternal purpose. If all things that take place flow in a channel cut out for them, follow each other according to a fixed order, and form as much a part of God's universal government as every wheel contributes to the movement of some complicated machine, then salvation must be included in the one great original design. To say that God appoints some things, but not others, decrees temporal events, but not spiritual, watches over the fall of a sparrow, but leaves a man's immortal soul to chance, random, and haphazard, is as barefaced an assumption as for an ignorant rustic to examine one of Watt's steam engines, and say "This boiler, this fly-wheel, this piston Watt planned; but this parallel motion, this governor, this self-registering valve, this beautiful precision of every movement, he left to chance. His master-mind forgot *this* part of the machine, and omitted *that*; and all this exquisite arrangement and nice adaptation is the result partly of skill and contrivance, and partly of haphazard, luck and fortune. No less vainly and ignorantly do all talk who deny salvation to be a complete plan, harmonious in every part, and having its origin, progress, and end in the will and purpose of God alone. Because we cannot perceive the harmony and beauty of the one great whole; because there are objections and difficultiss; because we cannot comprehend the object and bearing of every part, are we at liberty to deny that salvation is one great harmonious plan? As well might the ignorant rustic, above mentioned, ..il at every wheel and movement in the steam ..gine, the use and beauty of which he could not ..mprehend.

If salvation, then, *as a whole,* be one grand ..rmonious plan, *all the parts* and branches of salvation must be of the same nature. Say that a part is not harmonious, and you say the whole is not so, for the harmony of the whole depends on the harmony of the parts. These branches, or parts then, demand our careful attention, and if we can show them to be complete, we shall do so of the whole.

1. The first branch, then, of salvation, is the manifestation thereby of the glory of the Triune Jehovah. Nothing can be so dear to God as His own glory. Nothing less then the manifestation of it can be the supreme end of all His actions. The origin of all created beings, from the brightest angel to the grovelling worm, can only be ascribed to the desire which Jehovah has to manifest thereby. His own eternal glory. Salvation, therefore, which is the greatest act of God, must be traced up to the same source. "To the praise of *the glory of His grace*," says Paul, (Eph. 1:6) "wherein He hath made us accepted in the beloved." And again (verse 12) "that we should be *to the praise of His glory*, who first trusted in Christ." And "that He might make known *the riches of His glory* on the vessels of mercy which He had afore prepared unto glory." (Rom. 9:23). Now, if salvation at all rest on the will of man, and depend for its final success on the power and ability of the creature, it is evident that not a single soul might be saved. Nay, if it did so depend, there is not the slightest doubt in the mind of those who experimentally know the fallen state of the creature, that no one *could* or *would* be saved. Unless then salvation be a decreed, fixed, unalterable, irreversible plan, it is clear that God might be disappointed of the glory which He has proposed to Himself to accrue His great name thereby. And if we only allow that He sees the end from the beginning, and knows beforehand every event which is to take place, which Arminians themselves acknowledge, it is evident that looking forward to and foreseeing the disappointment of all His schemes, He would have stopped short, and never would have devised the plan of salvation at all. Nay, to carry the argument one step farther, if God could, by the resistance of the creature, be defeated by the revenue of His own glory, He would never have called this world into being or formed man from the dust of the earth. *We* plan schemes, in the result of which we are disappointed, because we cannot foresee future events; but if we were gifted with the foreknowledge of all things, we should only commence such undertakings as we were sure we could execute. Let no man, then, ascribe that folly to God, which he would not do to a fellow creature.

2. Our feeble faculties being unable to grasp the mind of Jehovah as one harmonious whole, we are compelled to ascribe to Him a succession of acts, which succession has no real existence in Him who is one eternal now, "The same yesterday, to-day, and forever." Thus we speak of the regard which God has to His own glory, as the *first* act in the scheme of salvation, and His eternal love as the *second*. But in His infinite mind, there is neither first nor second, future nor past, price nor position. When we say, then, that *Eternal Love* is the second moving cause of salvation, we use the language demanded by our feeble minds, and do not mean thereby to ascribe to God any such imperfection as a succession of motives implies.

Love, then, is a cause of salvation. But if Jehovah be perfect and unchangeable, His love must be of the same nature. The more pure, the more unwavering, the more unalterable that love is, the more it approaches to perfection. To be fickle, to move from object to oqject, to be damp-

...salvation is not a

de...

ed, discouraged, destroyed, alienated, or in any way impaired by external circumstances, takes from the purity of love. The fond wife that clings to her husband in spite of ill treatment and neglect, that loves him in disgrace and ignominy, that wears his image on her heart, though he be transplanted as a felon, or hanged as a malefactor, commends herself to our admiration as a pattern of conjugal love. The tender mother, who yearns after her profligate son, and waters her midnight pillow with tears of love towards him, though her heart is well nigh broken by his licentious habits, we at once admire as an example of maternal affection. The strength, the unalterable nature, the purity, the disinterestedness of these two instances of human love, go instinctively to the heart. Now, shall we measure the purity and perfection of creature affection by a certain standard, and throw that rule aside when we measure divine love? If the love of God to the sons of men be fickle, changeable, dependent on circumstances, influenced by their conduct, alternately given and taken away, then we must say boldly that the love of God is imperfect; and if the love of God be imperfect, then is God Himself imperfect too. But if God loves those whom He loves, eternally, infinitely, perfectly, then he must love them unchangeably and unalterably. Does God, then, love all men? Did He love Esau, Pharaoh, Saul and Judas? He tells us himself that "He hated Esau," (Mal. 1:3) and Paul declares that this hatred was "before the children were born, and before they had done any good or evil." (Rom. 9:10-13). We must come then, to this conclusion: That God loves some and hates others. But is there no moving cause in the individuals themselves? Are not some good and others bad, some obedient and others disobedient, some who deserve love and others who deserve hatred? If all men are equally fallen, equally vile, equally involved in condemnation and transgression, there can be in them no original difference. If some are saved and others lost, some eternally happy and others eternally miserable, we must look for the cause of this difference as existing somewhere else than in the persons themselves. And let us argue the matter as long as we will, if we once admit original sin, and the fall of man, we must still come to the same conclusion, that the difference made between the saved and the damned originates not in them, but in God; in a word, that He freely hates some, and freely loves others.

3. But the existence of love can only be made known by action. Love is a hidden principle in the bosom, as far as regards those by whom it is felt; but with respect to those to whom it is felt, it can only be manifested by some outward conduct. Thus love is the spring of salvation, as salvation is the fruit of love. The one is the cause, the other the effect; the one the inward motive, the other the outward action. But we measure love by the trials it will undergo, the sacrifices it will make, the sufferings that it will endure for the object of affection. By the same standard we measure the love of God towards the children of men. *Redemption*, therefore, is continually set forth in the word as the test and proof of the love of Christ. "Christ loved the Church and gave Himself for it." (Eph. 5:25). "Who loved me," says Paul, "and gave Himself for me." (Gal. 2:20). "Hereby perceive we the love *of God* because He laid down His life for us." (1 John 3:16). If redemption, then, is the fruit of love, the effect of it, and the expression of it; if love is limited and particular, redemption will be limited and particular too. The effect cannot be

...ts
...flicted

...no than the cause,
...nive
...we c
...side

nor the action than the motive. But is redemption a complete act, a finished work? If it is the execution of an original plan, and executed, too, by incarnate Dicty, it surely must be as perfect as its Author. But is that work perfect which is uncertain and contingent, which depends on the fickle caprice and changeable will of a creature, and that, too, a fallen creature? Did the creature of the world depend on the co-operation of man? Can he cause a single blade of grass to grow, or make one hair black or white? Is the co-operation of man admitted into any one of the acts of God? If such a thing were possible would not the admixture of the work of the creature stain and mar the whole? If redemption be universal, and only a portion saved, is it to be called a perfect work? If redemption springs from love, if redemption be universal, love will be universal; but if any be lost, if any be in hell, for whom Christ died, their redemption was in vain, and all Christ's love to them was in vain. He paid their debts, and still their debt is due. He loved them, had power to save them, did all He could to deliver them from hell, came down upon earth for the express purpose of bearing their sins in His own body on the tree, rose from the dead for them, and ascended up into Heaven as their High Priest and Advocate—and after all He can't save them—after all this mighty, this infinite, unmeasurable expenditure of love, sufferings, tears, groans, agony and blood, they perish in their sins, and are cast into hell. Is Christ really and truly God? Has He all the attributes of Diety? Is He all-wise and all-powerful? Does He see the end from the beginning, and know all things, past, present and to come? Did He know when upon the cross, who would be saved and who would be lost? Then, what a waste of love, what a needless expenditure of suffering, what a needless amount of agony, if the effect of all He then suffered hung upon the free will of the creature, and millions were never to benefit by all that He then endured for them. But did Christ die for the sins of all mankind? Then he bore the sins of the men of Sodom and Gomorrah; of the host of Pharoah, that perished in the Red Sea: of Korah, Dathan and Abiram, whom the earth swallowed up; of the seven accursed nations of Canaan, and of all those who perished in the universal deluge. But all these had died in their sins. Was a chance given them in hell? Did Christ bear their sins on the cross, and afterwards go down into hell with offers of grace to the damned? Had free will another opportunity, another day of grace, another season allowed it for the exercise of its mighty powers? Jude tells us that such as these "are set forth for an example, suffering the vengence of eternal fire." (7.) Paul says that "they were destroyed of the destroyer." (1 Cor. 10:10). But if Christ died *for all*, He died for these, and if He died for these, there must have been some purpose, something to be done, some effect to arrive from His bearing their sins. If He died *not* for them, then redemption is no longer universal. We have found out millions for whom Christ did not die. A limit is at once set to the universality of the texts so often quoted in favor of universal redemption. If He *did* die for them, then they either receive some benefit from His death, or they do not. If they receive any benefit, then souls already in hell, who have died in their sins and perished under the wrath of God, are saved. And if *some* why not *all*? The pains of hell will surely have taught them to use their free will better than they did upon earth, and an hour's experience of the burning lake will have made them close in with the offers of grace. Christ would not knock so long in vain at the door of their hearts as the Wesleyan ministers say He now does at the hearts of their hearers. If the damned, they tell us, had the same offers as we, how gladly would they embrace them. If Christ, then, died for them, hell has long ago been dispeopled of its ancient inhabitants. Cain, Pharoah, Saul, Ahitophel, Esau, and thousands of others, whom the scriptures represents as the enemies of God, are now in Heaven, singing the praises of the Lamb. But if Christ did not die for all these, then redemption is not universal, a limit has been set to it, and it is what we contend for—particular.

Thus we cons[illegible] and believe from the Scriptures of truth, that Christ "laid down His life for the sheep," "was once offered to bear the sins of many;" "sanctified the people with his own blood;" "loved the church and gave himself for it;" and bare the sins of His elect family in His own body on the tree. As the names of the children of Israel were borne on the breast plate of the High Priest (Exod. 28:29), so do we believe that Jesus bore on His heart the names of His elect when He hung upon the cross, and atoned by His blood for all their sins and transgressions. He paid their debts to the utmost farthing, satisfied the most rigorous demands of eternal Justice, suffered in body and soul the full weight, measure, and tale of the sins of His people, and left not a single sin of theirs unexpiated or unatoned for. Godhead gave dignity and merit to the sufferings of mankind, and thus Immanuel, God with us, became the all-sufficient Savior of all that were given to Him, loved by Him, and redeemed by Him.

4. The last branch of salvation as an outward act, which we have space to consider, is the imputed righteousness of the Son of God, which is unto all, and upon all them that believe. The law of God being the transcript of His eternal justice, could no more be broken with impugnity, than that God would cease to be God. Unlessf therefore, that law were perfectly obeyed, either by man, to whom it was given, or by a Surety, who should stand in His place, that holy and just law must pour out its penalties and curses on the disobedient to all eternity. If this is true, then Christ was made under the law, and perfectly obeyed it, either for the whole of the human race or for a part of it. If for the whole, then all men are justified, all men have obeyed the law through their Surety, all stand before God complete in Christ, without a spot or blemish, or any such thing. The doors of Heaven are opened for all, and all the race of Adam shall sit down in the wedding garment at the marriage of the Lamb. But if this be not the truth, and though *all* have broken the law, and only a *portion* be saved, then we must come to this conclusion, that only those are justified for whom Christ as a surety obeyed the law, and that it is Israel only who are justified in the Lord, and shall glory.

PART II.

Thus far have we traced salvation as an external act, as something done for us, and done out of us. In these covenant engagements and transactions, we had no participation as living agents. They were planned and executed before we had any existence, except in the predestinating mind of Jehovah. As the tree pushes out its buds, which buds had an existence in the tree before they came into visible growth, so do the predestinating purposes of a Triune God bring us into being, that we may enjoy the benefit of all that was done for us, when we had no existence but in the mind of Jehovah.

And this leads us to speak of salvation as a work wrought *in us*, as a mighty act whereby that which was originally and always ours becomes a personal reality, an enjoyed possession, a received inheritance, as an heir is invested, when he arrives at age, with that property which was his own, long before he was put in possession of it.

God is all-wise, and therefore takes no rash, precipitate steps. As the original plan of salvation was devised by infinite wisdom, so all the successive steps of the execution of that plan are directed by the same boundless wisdom also. "Wherein He hath abounded toward us in all wisdom and prudence," says Paul, (Eph. I:8). Thus in His dealings with His people, God does not put them at once into possession of all the blessings which He has laid up for them. He has pardoned, for instance, their sins; but He does not immediately when He calls them by His grace, put them into possession of this blessing. He has to prepare their heart for the right reception of it. It is no common gift, and He has to teach them how to value it. They are saved from wrath and eternal misery, from His dreadful displeasure and ever burning indignation against sin. They have need to be shown, and m[illegible] *from* what [illegible] a man fo[illegible]ow to

its full stature in a day, but needs years of sunshine and storm, of beating winds and howling tempests, to give it strength and consistency, a deep and wide root, as well as a lofty and branching stem, so do God's children need months and years of trial and temptation, that they may push a deep root downwards, and shoot up healthy and vigorous upwards. Thus, before the soul can know anything about salvation, it must learn deeply and experimentally the nature of sin, and of itself, as stained and polluted thereby. It is proud, and needs to be humbled; careless, and needs to be awakened; full, and requires to be emptied; whole, and needs to be wounded; clothed, and requires to be stripped. It is, by nature, self-righteous and self-seeking; is buried deep in worldliness and carnality; is utterly blind and ignorant? is filled with presumption, arrogance, conceit, and enmity and hates all that is heavenly and spiritual. Sin in all its various forms, is its natural element. Covetousness, lust, wordly pleasure, desire of the praise of men, an insatiable thirst after self-advancement, a complete self-abandonment to all that can please and gratify every new desire of the heart, an utter contempt and abhorence of everything that restrains or defeats its mad pursuit of what it loves—these are some of the features of the unregenerate nature of man. Education, moral restraints, or the force of habit, may restrain the outbreaking of inward corruption, and dam back the mighty stream of indwelling sin, so that it shall not burst all its bounds, and desolate the land; but no moral check can alter human nature. A chained tiger is a tiger still. "The Ethiopian cannot change his skin, nor the leopard his spots." (Jer. 13:23). To make man the direct contrary of what he originally is; to make him love God instead of hating Him; fear, instead of mocking Him; obey, instead of rebelling against Him; and to tremble at His terrible majesty, instead of running upon the thick bosses of His buckler—to do this mighty work, and to effect this wonderful change, requires the immediate hand of God Himself. Natural light, natural love, natural faith, natural abedience, a word, all natural religion, is here useless and ineffectual. To turn the stream does not alter the nature of the waters. Let the muddy brook be diverted from its southern course, and made to run north, it is a muddy brook still. Thus old nature may be restrained, modified, and directed into new and different channels; but it is old nature still. And this is the employment of hundreds, who call themselves ministers of Christ, and laborers in His vineyard, to use pickaxe and spade, and cut out various channels for the waters of old nature to run in; and when by much toil and labor, they have drawn off a few streamlets into their narrow canals, they dignify their success with the names "conversion," and "regeneration," and "a work of grace." Thus one cuts out a channel in the Sunday School, another digs a broad canal for the Bible Society, a third opens a new cut for decided piety, and a fourth excavates a wide channel for self-righteousness, under the name Christian holiness. But after all their success in leading the streams of nature to flow into these new channels, it is old nature still, as fallen, as ignorant, as blind, as carnal, as dead, as full of enmity against God, and as unable as ever to enter into the Kingdom of Heaven. To whitewash, to paint, to guild over, to clothe, to trick out, to put a gloss upon, in a word, to reform the outside of old nature, is the religion of the day. Hundreds of churches and chapels are built, thousands of sermons are preached, and millions of money are expended with the sole purpose of hewing out the rough block of nature into the shape, limbs, and features of a man; and all this labor produces nothing but a statue, a dead image, a lifeless resemblance of vital godliness, which has a mouth, but speaks not; eyes, but sees not; ears, but hears not; hands, but handles not; feet, but walks not; neither speaks through its throat. Churchman and Dissenter, Orthodox and Evangelical, Baptist, Independent and Methodist, all join hand in hand in the good work. (The Bap[illegible] just mentioned do not include the Primitive B[illegible]tists.—Ed). "The[illegible] help every one his neigh[illegible]

CONTINUED

THE SCHOOL OF EXPERIENCE.

"And all thy children shall be taught of the Lord." (Isa. 54-13.) Thus saith the Lord and thus it is; though men and devils say to the contrary. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts, and I will be unto them a God and they shall be unto me a people. And they shall not teach every man his neighbor and every man his brother, saying know the Lord, for all shall know me from the least to the greatest." (Heb. 8:10-11.) "These things have I spoken unto you being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (Jno. 14:25-26.) "Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is Lord but by the Holy Ghost." (I. Cor. 12:3.)

From the above quotations we learn that all God's children have and must be taught by one teacher (or preacher) who cannot err Hence in what this teacher teaches them they must be agreed, and what this teacher teaches them is true, and what they hold to, or believe that is erroneous, they learn from another source.

This teaching of the children to know the Lord, and his doctrine, we call experience. In this experience of the Lord's teaching they all are taught to know that they are poor helpless sinners, and though very desirous to obtain salvation—forgiviness of sins—for which they are constrained to pray earnestly. Yet they find that it comes "not by works of righteousness," "not of works lest any man should boast," "not according to our works."

This being learned by actual test, when peace and pardon does come, and they are made to rejoice in hope—they know by actual experience, that, "For by grace are ye saved through faith and that not of yourselves; it is the gift of God:" Hence they have an experience of grace, and have been, "taught of the Lord,"—taught in the school of Christ. But they are not dismissed from the school at this stage—have not yet become graduates nor are they ever dismissed from this school, for they need to be taught continually, and the whole of their lives is an experience of grace, it does not end till their journey through this veil of sorrow ends. "He (Jesus) calleth his own sheep by name and leadeth them out. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice," John 10:3-4.

He does not leave them to rove where they list, but he calls "his own sheep," and that "by name" he leads them out—"he putteth them forth,"—he "goeth before them," and, they follow (no uncertainty about it,) him.

They are taught by him, led by him, and are taught about him. Jesus says, "take my yoke upon you and learn of me," and they shall all be taught of God," and, "they shall all know me, from the least of them to the greatest of them." "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," (John 17:3.)

The knowledge of God, of Christ and of Salvation, is not the acquisition of the natural inteligence of man. He cannot find out these things by dint of study, even of the scriptures, though he should learn to repeat them from Genesis to Revelation. For "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned."

The children in the school of Christ, are not all taught to the same extent—have not all the same gifts, but what they learn comes from the same teacher for, "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ," (Eph. 4:4-7.)

What is learned in this school is in strict harmony with what is recorded in the Scriptures, for "holy men of God spake as they were moved by the Holy Ghost," (II Pet., 1:21.)

Hence, for what we are taught of God, the creator, and our heavenly father of Jesus Christ the son of God and our Savior, and of the Holy Ghost, our teacher and comforter in the school of experience, we find a "thus saith the Lord" in the Scriptures.

Thus, the Scriptures in the rule by which to test our experience or belief, and if any should claim a revelation that contradicts the Scripture, it is no better than Joseph Smith's or Mohamed's pretended revelation. Whatsoever was written aforetime was written for our learning; that we, through patience and comfort of the Scriptures, might have hope.

When we take up the experience and history of the ancient servants of God and the testimony of truth they have recorded, we find ourselves "compassed about with a great cloud of witnesses," which the apostle informs us worshipped God in all the ways they did "by faith."

The principle (faith) was not derived from any earthly source. It is "born of God" (1 John 4-5), is a "fruit of the spirit" (Gal. 5:22), is "the gift of God" (Eph. 2-8). It "is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Now, "What hath God wrought" in our own experience? and how does it harmonize with what the inspired writers have recorded and the experience of those with whom the Lord dealt in ancient days?

Have we been taught experimentally anything of the wisdom, and power, and justice, and knowledge, love and mercy of God? Have we been made to feel that God is God, in the full sense of the word? Surely, it was experience that taught David to say, "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there." "If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." "If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike unto Thee," (Psa. 139:8-12). How many of us have tried to hide from the Lord, and have found that He is everywhere present and nowhere absent—the darkness and the light are alike unto Him. David says again: "Thou shalt make me to know wisdom," (Psa. 51:6).

After rehearsing many of the wonderful works of God in the 104th Psalm, the prophet was constrained to cry: "O, Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches." It was experience that taught Nebuchadnezzar to know and to say, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, what doest Thou?" (Dan. 4:35). And with this accords the testimony of the prophet. "Whatsoever the Lord pleased, that did He in heaven and in earth, in the seas, and in all places". (Psa. 135:6.) Thus the soverignty of God is established. And are not the children of God taught in their experience that He is a sovereign? Have they been able to do according to their will, or have they been led along by an irresistable hand contrary to their own will?

"And I will bring the blind by a way that they knew not: I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them." (Isa. 42:16.) True, the Lord has said that his people "shall be a willing people in the day of His power," and he works in them "both to will and to do of His good pleasure." But this will that God works in them is a different thing to the natural will, which is a faculty of that which "enmity against God not subject to the ... of God, neither indeed can be."

God's children are taught to know something of a God in Christ. The difference between what they are taught and what the natural mind learns from outside evidences appears in the answer of the disciples, when Jesus asked them to question, "Whom do men say that I, the son of man, am?" And they said, "Some say Thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ the son of the living God," and Jesus answered and said unto him, "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed it unto thee, but my father which is in heaven." (Mat. 16:13-17.) How dull and slow we are to to learn all that Jesus is to us. He is our Savior and only Savior. In our Savior "dwells all the fullness of the Godhead bodily." He is verily God as He is verily man. "In the beginning was the word and the word was with God and the word was God." "The same was in the beginning with God. All things were made by Him and without Him was not anything made that was made." (John 1:1-3.) Again, "And the word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." When first awakened

"When to the law we trembling fled
It poured its curses on our head."

We realized something of the attributes of holiness and justice. We began to learn something of that testified of by an Apostle when he says, "By the deeds of the law shall no flesh be justified," and "The law is spiritual, but I am carnal sold under sin," and again, "Cursed is every man that continueth not in all things that is written in the book of the law to do them." In connection with our acquaintance with the holiness of God and his law, we are also made to realize something of the deep depravity of our own nature, and our utter helplessness and dependence upon God for life and salvation. And so great is the contrast, we are almost ready to give up in despair, and are made to cry unto God for mercy, for we are made to feel that without his mercy extended we are lost forever. We experience His justice in our condemnation which we feel is without end, "for how can He, (we are made to question) in His purity and holiness, have mercy on such a vile and polluted wretch as I am?" Still our prayer continues, as the very breathings of our poor sin burdened heart. "Lord have mercy on me a poor hell deserving sinner." Thus we are prepared to realize something of the magnitude of the mercy and love of God, when a sense of pardon comes. For it comes, and unexpected to us. O the peace and joy that follow the consciousness of pardon. How we rejoiced in hope. We then could sing with the sweet singer of Israel, "He brought me up also out of an horrible pit, out of the miery clay, and set my feet upon a rock, and established my goings. "And he hath put a new song in my mouth, even praises unto our God. (Psa. 40:2-3).

'Tis thus we begin to realize something of what Jesus, "of God is made" unto us. For all that Jesus is unto us, God the Father made him so. In the "everlasting covenant (which) is ordered in all things and sure." "He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him." (1 Cor. 5:21).

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. (1 Cor. 1:30).

"This is the name whereby He shall be called the Lord our righteousness." (Jer. 23:6).

When Jesus was "made of a woman, ma under the law,"—became a "man of sorrow, acquainted with grief,"—"tempted in all points unto His brethren,"—was persecuted and afflicted and finally suffered the shameful death of the cross and arose a victorious conquerer, it was all to satisfy the demands of justice in behalf of His people that he might redeem us from all iniquity, and

CONTINUED ON PAGE 7.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, MAY 1, 1901.

If God is an eternal king,
Whose power cannot be known
By men, a worm, a worthless thing,
As inspired men did own.

Can He not do whate'er He deigns,
Though enemies arise,
Who seek to wrest from him the reins,
And mount above the skies?

Did He not make a world like this,
Without the help of man?
Can He not land His church in bliss,
By His almighty hand?

"Nothing too hard for our God is,"
Old Abram did proclaim;
But all these mighty works of His
Bring honor to His name.

For to him every knee shall bow,
His power their tongues confess,
His judgment they shall then allow
Are ways of righteousness.

Infinite wisdom laid the plan
By which God's work is done;
And all creation down to man
Are wrought by the same one.

No new device did God e'er need
To deal with things he made;
But all with one accord give heed
To that by wisdom laid.

The moon, the stars, the heavens above,
The earth, and all below,
Each have till now, will ever move
As God would have them go.

Should any creature of His make
Refuse His will to do,
They must this plan of wisdom break,
Subdue His power too.

For "when ye pray," says God the Son,
"Repeat such words as these,
Thy kingdom come, Thy will be done
In Heaven and earth and seas."

In places deep, in courts of kings,
In dungeons dark and cold,
Omnicient eyes behold all things,
Infinite power controlls.

When Pharaoh with all his band,
God's chosen ones oppressed,
The Mighty God put forth His hand,
And brought them unto rest.

While Pharaoh, whom God raised up
To show His power on,
Essayed to follow Israel's steps,
Pushed in the sea and drowned.

Joseph's brethren, Jacob's sons,
Rose up against their bud,—
They thought to kill or sell him one
Because of his strange words.

He had a vision, dream or trance,
In which the Lord revealed,
That somewhere on as time advanced
They to His power must yield.

Then, to his brethren he did tell
The things the Lord had told,
For which his brethren on him fell
And him to Egypt sold.

God's sovereign purpose through this shines,
His sacred will is done,
The very end before designed,
His providence has run.

For God his steps these did direct,
Made him a ruler high,—
His brethren bowed with due respect,
When corn they came to buy.

Space would forbid us to relate
The numerous works of God,
If human words were adequate
To sound His praise abroad.

And tell just how He wrought His will,
And made His glory shine;
When foes arose, made them be still,
And bow before His shrine.

Seven nations before Israel slew,
Caused wicked Ahab's fall;
Allowed old David for to do
The things forbid to all.

That is, to take another wife,
And kill for no right cause;
But through this union bond of life
The birth of Jesus was.

The wicked are Emanuel's sword
O'er which he holds the reins,
Their wrath shall praise His holy word,
The rest He will restrain.

Thus down from time's remotest age
Unto the present hour,
God's sovereign rule has curbed the rage
Of man's rebellious power.

Has circumscribed all creature works,
Determined how they'll end,
And what effect each will exert,
With all their course or trend.

The scriptures with this do agree,
The world doth it oppose.
For depraved. finite minds can't see
What God hath not disclosed.

What seems to us to be discord
Throughout His boundless realm,
Must all revert to His reward,
For He is at the helm.

Then, doubting, trembling, fearful souls,
Who quake lest God should fail,
These turbid waters to control,
Which may His throne assail.

Let all your anxious fears subside,
To Him still we should bow,
And in His sacred word confide,
Though we can't know His how.

In all God's plan, there is no lack
To all eternity.
For when His creatures freely act,
'Tis of necessity.

—J. R. HARDY.

CONDITIONAL TIME SALVATION.

The above is a phrase of very recent origin, and has caused more discord and strife among the Primitive Baptists than any thing of its age that I can now call to mind.

I hope that no one will think me unkind if I say I do not endorse the sentiment contained therein.

To my mind, it is in direct opposition to the teachings of the scriptures, to Christian experience and to the teachings of the Primitive Baptist of all past ages.

Our brethren, in 1790, said, "All the graces of the spirit, and all our acts of true religion and virtues are to be considered as the effects of the unconditional and eternal counsel of God in Christ."

I have no objection to the phrase "time salvation." It only means our deliverance from sorrow, grief, and trouble, and the restoring unto us the joys of salvation.

But when we look to any other source than the Lord for deliverence and the restoration of the joys of salvation we will look in vain. "Cursed is the man that trusteth in man, or maketh flesh his arm," is the language of inspiration.

When we teach men that their happiness depends upon themselves, we teach them to trust in themselves, and subject themselves to the curse pronounced in the above scripture.

Paul said, "We had the sentence of death in ourselves that we should not trust in ourselves, but in God who raiseth the dead. Who hath delivered us from so great a death and doth deliver; in whom we trust that he will yet deliver us." Here we find our only source of deliverance, past, present or future, and I do not believe that this, our great deliverer operates on a conditional plan. I believe that His course of dealings with us was fixed and settled in his determinate counsel before all worlds were.

But this cannot be true if our "time salvation" is conditional.

If God is governed in His blessing of us in time by our conduct, and we shape our own course of conduct independent of His purpose or determined counsel, then it follows as an inevitable conclusion, that we govern God in His conduct in time, by our conduct. This would make man the sovereign and God the subject. I do not believe, however, that those who teach conditional time salvation (a great majority of them) mean to teach the above idea, but to my mind it necessarily involved the idea that we determine God's course by ours. If our time salvation be conditional, dear brethren, why did the blessed bride say, "draw me, we will run after thee." (Cant. 1:4). Here the church of Christ realizes her inability to follow him unless he draws her and acknowledge her dependence upon him by saying, "draw me, we will run after thee."

I know that James has said draw nigh to God and he will draw nigh to you, but how can we draw nigh to him unless he draw us there. The blessed Savior has said most emphatically that "no man can come unto me except the father which hath sent me draw him." Some say that this means the alien sinner, but Jesus said no man.

The father does not draw the alien sinner to Him, for he that cometh must believe. The alien sinner does not believe, hence he is not the character that is drawn to God.

The alien sinner must first hear the voice of the son of God and live. Then as a living subject God draws him and causeth him to approach unto Him, that he may dwell in His (church) courts. He has loved them with an everlasting love, therefore, with loving kindness He draws them.

When He draws them they move toward Him. He does not draw them against their wills. But He works in them both to will and to do, and thus it is that His people are a willing people in the day of His power, and they are made to say with Paul "To will is present with me, but how to perform that which is good I find not." But when they have the blessed assurance from the Lord that His grace is sufficient for them, they can then say again with Paul, "Most gladly therefore will I rather glory in my (not abilities but) infirmities, that the power of Christ may rest upon me." Paul said this because the Lord had said my grace is sufficient for thee, for my strength is made perfect in (your) weakness.

Paul therefore realizing his weakness and disability, and the power of God's grace to make him obedient, both in word and in deed, could say, "not that we are sufficient of ourselves to think any thing of ourselves, but our sufficiency is God, who also hath made us able ministers of the new testament." And knowing that he was not sufficient of himself to think one righteous thought, or perform one righteous act, yea, knowing by his experience of grace that "it is in man that walketh to direct his steps," he was made to exclaim, "But by the grace of God I am what I am, and His grace which was bestowed on me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God which was with me." Dear little children, you who have been claiming that your time salvation is conditional, let me freely speak to you in love. Do you not know that conditions destroy grace? Do you not know that if it depends upon you, and is left to your own option, and it is not the power of God's blessed reigning grace in your hearts that moves you into obedience, that you would not say with Paul when you had obeyed, "Yet not I, but the grace of God that was with me." As I said in the outset conditional time salvation contradicts the former teachings of the Primitive Baptist. As far back as I can remember our people have charged that all others deny the grace of God by preaching conditions. That a thing could not be by grace and depend upon conditions performed by man. I do not refer to this to prove the correctness of my position, but to remind you of what you no doubt have heard our people contend for all your life, and strange as it may seem, those who now contend for conditional time salvation will charge upon the Arminians that they deny the grace of God by making salvation depend upon works. If conditions in eternal salvation destroys God's sovereignty and contradict His grace, why will not conditions in time salvation do the same thing?

Paul says, "Now to him that worketh is the reward not reckoned by grace, but of debt." He is not talking about how we obtain eternal salvation, but how Abraham abeyed God through faith, and his faith (which was the gift of God) was counted to him for righteousness, so that the reward which he received in obedience was reckoned of grace and not of debt. If I promise you a dollar on the condition that you have done the work, I am in debt to you according to my promise, and when I pay you the dollar it is the reward for your labor, and reckoned by us as the payment of my debt to you, and not as a gracious gift. So it is with every conditional promise when the conditions are complied with, the promise is then due as a matter of debt, and when paid is not reckoned of grace, but of debt.

Dear children of the most high, have you ever felt that God was in debt to you? Have you ever felt when you were happy and rejoicing, that it was because you had performed some condition and God had paid a debt which was justly due you in consequence of the same? If not, why claim con-

dional rewards when your own experience contradicts it? God's promises are not conditional, but "are yea and amen unto the glory of God by us."

Paul has forever settled the matter so far as our spiritual blessings are concerned, in the following language. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as He hath chosen us in Him before the foundation of the world."

Surely none will deny that our time salvation is a spiritual blessing, and the greatest spiritual blessing that is enjoyed in time.

Dear brethren, let us reason on the above scripture. Was not God's choice of us an unconditional one? If then we receive all spiritual blessings according to God's unconditional and eternal choice of us, why should we claim some of them to be conditional? Why should we not rather agree with our ancient brethren that "all the graces of the spirit and all our acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ." I am sure that this statement is in perfect harmony with the above scripture. Is it a fact that Christ Jesus could not do anything of himself? (John V, 19). And the Lord must uphold him. (Is. XLII, 1). And must hold his hand and keep him. (Is. XLII, 6). And hold up his goings in the path that his footsteps slip not. (Ps. XVII, 5). And give his angels charge over him to keep him in all his ways. (Ps. XCI, 1). I say, dear brethren, is this a fact concerning Christ, and yet we can obey and walk in the path of righteousness and obtain blessings at our own option? Does mortal man presume to be more holy, wise or just than he? Oh, God, deliver thy poor people from presumptious sins, who say in their hearts, "We are able." Has it ever once occured to you, dear brethren, that God's blessings to us are all promised by grace through grace, and though this way and this only, boasting is excluded? "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith. "Where is boasting then? It is excluded. By what law? Of works. Nay, but by the law of faith." "For if they which are of the law be heirs, faith is made void, and the promise is made of none effect." Understand dear brethren, this was not spoken altogether concerning our eternal salvation, for it is telling about how Abraham became the heir of the world. It is clearly proven in Heb. XI, that faith moved Abraham in his obedience to God. His obedience was therefore the "obedience of faith," and boasting was excluded. Paul in speaking concerning the matter said: "Therefore, it is of faith, that it might be grace, to the end the promise might be sure to all the seed." Don't you see dear brethren, that a conditional promise depends on works? In order for the promise to be sure, it must be of faith, and by grace, to the end that the promise may be sure. And where faith and grace enters, conditions disappear forever, and boasting is excluded by the law of faith. But when we leave out faith and grace, then conditions step in and boasting is established by the law of works. This idea is clearly established by Paul when he says, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of words, lest any man should boast." I know this text is treating the subject of eternal salvation, but it clearly shows that an accomplished on a conditional plan of works, gives room for boasting, while faith and grace excludes boasting.

The only obedience that is pleasing to God is the obedience of faith, for "without faith it is impossible to please him." And "Whatsoever is not of faith is sin."

Jesus has said on several occasions, "according to your faith so be it unto you." This does not mean regeneration, for unregenerated men often have faith. James says, "that faith wrought with his work, and by work was faith made perfect."

CONTINUED ON PAGE SIX.

Elsewhere in this issue is a letter from Daniel Hess, written to Eld. J. R. Respess, and published in the Gospel Messenger in 1891. We give it space in this issue of THE ADVOCATE OF TRUTH, because we heartily endorse the sentiment of it. We could not set forth our views plainer than they are expressed in Bro. Hess' article. I have never regarded God's predestination as a cause for the simple, yet sufficient reason, that it is nowhere thus defined. The definition given to predestination, in the article above mentioned, is most certainly in keeping with the best English authors on the meaning of words, and also in sweet accord with the sacred Scriptures. Some, however, seem disposed to distort the word from its real and original meaning, and substitute an unnatural and unscriptural meaning to the word, which if received and vigorously pursued would, to my mind, contradict the sacred Scriptures, and set at naught the efficacious death and life of Christ. Then all who refuse to receive this humanly invented definition, are denominated as "heretics," "fatalists," "can't-help-its," "novices," etc. But Jesus says, "Blessed are you, when men shall persecute you, and revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Mat. v, 11, 12.

Let us consider predestination as a cause, and see where it will inevitably land us. It is a fact, that a cause can not exist without an effect; for nothing becomes a cause until it produces an effect. Hence the effect is as old as the cause that produced it; for they began to exist as cause and effect simultaneously. The Bible abundantly teaches, and Primitive Baptists believe, that God's predestination is eternal. "According to the eternal purpose," etc.—Ephe. iii, 11. Then, if it is a cause at all, it is an eternal cause, of everything he (God) predestinated. But a cause cannot exist without its effect, therefore everything God predestinated, eternally existed. Will someone standing on this foundation please be so kind as to inform us how God is before all things? But the most limited predestinarians believe that God predestinated the salvation of his elected children. If predestination be a cause, then we can but conclude, that it is the cause of salvation, and since predestination is eternal, salvation must be eternal. If this be true, why was it necessary for Christ to obey the demands of the law, suffer, bleed and die, and rise again for us? I repeat, if predestination is the cause of salvation, all of Christ's life and death is without effect, so far as salvation is concerned. If predestination is the cause of salvation, the blood of Jesus Christ does not cleanse us from all sin. Old Simon was mistaken, when he said of the child Jesus, "Mine eyes have seen thy (God's) salvation, which thou hast prepared before the face of all people." John was mistaken, when he said, "Behold the Lamb of God which taketh away the sins of the world." The angel was mistaken, when he told Joseph, "He (Jesus) shall save his people from their sins." The heavenly host that appeared to the shepherds were deceived, for they said, "Unto you is born this day in the city of David a savior, which is Christ the Lord," and Jesus also was mistaken, for he said, "I am come to seek and to save that which was lost." This, to my mind, is the legitimate terminus of the position that predestination is a cause; and I am unwilling to assume a position which involves such fearful consequences, even at the risk of being stigmatized with the many epithets, which are so repulsive to the lovers of truth. I could not be so ungenerous, though, as to charge these awful consequences upon Primitive Baptists, but I do think the word is very much misused when considered as a cause; and many of the little trembling saints of God are antagonizing the glorious doctrines of God's universal and unlimited control over all things, because they have imbibed the idea that such doctrine would make God the author of sin. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."—Isa. iii, 12.

Predestination is not a force, or power, of influence, but is the pre-determination or pre
ion in the mind and wisdom of Jehovah, fro
eternity; and in God's infinite mind, where
predestination alone exists, every creature, wi
each and every thought, action and influence, that has, does now, or ever will exist, were minutely determined, limited or bounded. Yea, he was perfectly decided in his infinite mind just when and how they should come into the world, how long they should remain, and when and how they should be removed. If God was not eternally decided upon the events of time, then, there must of necessity come a time when "he makes up his mind" relative to them. But Job says, "He is in one mind, and who can turn him? and what his soul desires, even that He does." This making up the mind or arriving at a decision, is predestination. Now it is a fact that every event of time does transpire just as God predestinated or pre-decided or pre-determined, but some things God predestinated to do Himself, some He predestinated to cause to be done by His creatures, and some He predestinated to allow to be done by His creatures; but He just as certainly decided just what and how much He would allow to be done as He did how much He would do or cause to be done; neither is one event less certain than the other. God's predestination does not bring any thing to pass, but things transpire according to God's predestination. God's predestination is not a cause, hence it is wrong to say that we do either good or bad because God predestinated that we should. But when we do good, it is because we are lead to do so by the spirit of God, if we do evil, it is because we are drawn off by the lusts of the flesh and power of satan. When we are under the influence of either, we are willing subjects, whether of the spirit of Christ or of the world. Yet every child of grace possesses a principle that adhors sin in all its phases. God's predestination is manifested in His providence.

"His purpose will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

—H.

OBITUARY.

At the request of my daughter, Sallie Turman, I now attempt with a sorrowful heart to write a short notice of the death of her darling little boy, Clarence, son of J. W. and S. M. Turman. Little Clarence was born January 3, 1898, and departed this life March 1, 1901, making his stay on earth three years and two months, less two days. Little Clarence was a bright and loving child, and had become the idol of the family, but God who gave him to us has called his little spirit home to dwell with Him, and while we mourn over our loss, he is rejoicing over his gain. Then grieve not, my dear daughter, for little Clarence is at rest; and while you miss his prattling tongue around your knees, the little tongue is singing praise to the name of its Savior in heaven, where no chilly winds can ever blow, nor deathbed screams can ever go. I know it is hard to give them up, but when we know that our loss is their gain, we should try to bless the giver of all good and precious gifts, for it is His to give, and His to take away, and we should try to be reconciled to all His dealings with us, and say Thy will be done and not ours, oh Lord. And now dear children, let me once more say to you, be ye reconciled to God in all His dealings with you, and while the loss of your darling to you was great, what is it to compare with the loss of my mate? It is true that

A precious darling from us has gone,
A voice from us is stilled;
A place is vacant in our home,
Which never can be filled.

God, in His wisdom, has called
The boon His love had given,
And though the body slumbers now,
The soul is safe in heaven.

A bud the gardener gave us,
A pure and lovely darling,
He gave it to our keeping,
To cherish in our home.

But just as it was opening
To the glory of the day,
Down came the heavenly gardener,
And took our darling little Clarence away.

—W. B. SIKES.

...DITIONAL TIME SALVATION.

CONTINUED FROM PAGE FIVE.

These works were not conditional works, but were the works of faith, which knocks out conditions and excludes boasting.

It was faith that wrought, by works. In other words, faith produced the works, and the works manifested the faith. Faith was the cause and works the effect.

Dear brethren, if faith and grace is not the cause of acceptable obedience to God, then what is? If faith and grace is the cause, then is not obedience the effect? And if obedience is the effect of faith and grace, then is not the blessings received in obedience due to the effects of faith and grace, instead of creature conditions? I saw an article published in which the writer took the position that as works were dead in our eternal salvation, so faith and grace were dead in our time salvation. I think this is a very wrong conclusion. Surely if we can not please God with our faith, we could not obtain blessings from him by works wrought without faith. True, James says that "faith without works is dead," but the same is equally true of works without faith. They are sinful and do not please God. A faith that does not produce works is dead, and works that are not produced by faith are also dead works. A faith that does not produce good works is like the religion of a hypocrite, it has but one side, and that is all outside. The same is also true of works that are not the product of faith. Works that are not produced by faith are at best only voluntary on the part of the doer, and can never obtain for him that blessed reward which will never fail to crown the obedience of faith. Paul told the brethren to "let no man beguile them of their reward in a voluntary humility, and worshipping of (ministers) angels, intruding into those things which he hath not seen, vainly puffed up with his fleshy mind, and not holding the head from which all the body by joints and bands having nourishment ministered and knit together with the increase of God," This is a fair description of all voluntary conditional systems. They have a tendency to puff the fleshy mind and create boasting. Paul says, they "have indeed a shew of wisdom in will worship and (voluntary) humility and the neglecting of the body, not in any honor to the satisfying of the flesh. They tend to draw the mind off of that higher principle of doing right because it is right, and deasbes it to that low selfish principle of serving for reward." This idea of serving God for reward is satanic in its origin, and is prominently set forth in the question asked by satan himself. "Doth Job fear God for naught?" If the devil taught that doctrine let us be very careful lest we be found "in (these) latter times giving heed to seducing spirits and doctrines of devils." Job's miserable comforters believed it, and said to Job, "Acquaint thyself with God and be at peace, then shall great good come unto thee." But Job called them "forgers of lies, and physicians of no value." Their prescription was no good in Job's case, and I am not willing to try it in mine. Job said, "He (God) is in one mind and who can turn Him, and whatsoever His soul desireth, even (no more nor less than) that He doeth, for He performeth the things that are appointed for me, and many such things are with Him, when He hath tried me I shall come forth as gold." If God desires to bless us all the time, and yet we walk in such a way as to prevent Him from so doing, then the above text is not the truth. If we take the position that the desire to bless us is not there until we obey, then it follows that we create the desire in Him by our conduct, hence He is not in one mind, for He now has a desire of mind to bless us which He did not have before. Present this conditional business as you may, but it still (under the search light of truth) shows up to be illogical and unscriptural. I have failed dear brethren, to find any salvation either for time or for eternity, except that which is of the Lord, and by grace through faith. And if anyone else has found it in holy writ, I will thank them if they will drop me a card giving verse and chapter. You need not refer me to where Paul said he became all things to all men, that he might by all means save some. He has already told us that in his abundant labors it was not him, but the grace of God that was with him. And when the Gentiles obeyed under his preaching, he said that he would not dare make mention of anything that Christ had not wrought by him to make the Gentiles obedient both in word and in deed. If Christ wrought by Paul, and made them obedient, their obedience was not of this optionary conditional kind. Hence the salvation which accompanied their obedience, or rather which their obedience accompanied, was not conditional.

Jonah said, "salvation was of the Lord" and he spoke of a time salvation too (i e) his wanderful deliverance from a watery grave and the whale. No doubt but he would have answered conditionalists like Job, (after his wonderful experience in time salvation) and told them that they were physicians of no value, for I am sure that their presdriptions would have been no good in his case. Jonah's obedience was like that of the Gentiles. God wrought by the whale and made him obedient both in word and in deed. Any other kind of obedience is only in letter and not in spirit, and cannot be acceptable before the God of our salvation.

I will give a few texts that speak of the salvation that is of the Lord. The first place I find the word salvation is in Gen. XLIV, 18. I have waited for the salvation, O, Lord. If it was conditional and could be had at his own option, why wait for it? Why not perform the condition and get it at once? I suppose, however, that this conditional time salvation had not struck them at that time. Even if we admit that all promises accompanying commandments are conditional, then we will find twenty-five hundred years of the world's history without any conditional salvation, either for time or eternity, for it was about the year 1491 B. C. when Moses said, "Honor they father and thy mother, that thy day may be long upon the land which the Lord thy God giveth thee." Paul said that this was the first commandment with promise. All shades and grades of conditionalism is wiped out by this for at least twenty-five hundred years. What a pity? If conditional salvation be true, then all who lived in that period were lost. And if conditional time salvation be true, there was not one moments happiness enjoyed by any one through all that time. Paul was mistaken when he said, "If in this life only we have hope, we are of all men most miserable," for we have found a people without any time salvation, and all because there were no conditions for them to perform in order to obtain it. What a pity, what a pity. Brethren, stop and think. David said, "My soul fainteth for thy salvation." What a pity that he did not have a conditional preacher with him to tell him how to get it.

Some may claim, however, that the salvation so often mentioned in the old scriptures as being of the Lord, is eternal salvation. But David said, "Give us help from our troubles, O Lord, for vain is the help of man."

And Isaiah said, "O Lord be gracious unto us? We have waited for thee; be thou their arm every morning, our salvation also in time of trouble." The Lord then is our time salvation. He is our salvation in time of trouble. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. All the salvation there is in him is a must be salvation.

If then he is our salvation in time of trouble, he is not a conditional one, but a must be one. Is there a time salvation in joining the church? If so, it is a must be salvation, for the Lord adds to the church—such as shall be saved. He is the door into the sheepfold, and he that cometh not in by the door, but climbeth (by his ability) up some other (conditional) way, the same is a thief and a robber. Is there salvation in walking in the path of righteousness? If so, it is a must be salvation, for David said, "He leadeth me in paths of righteousness for His name's sake."

Is there salvation from thirst beside the still waters? If so, it is a must-be salvation, for "He leadeth me beside still waters."

Is there salvation in lying down in green pas... tures? If so, it is a must-be salvatio... maketh me to lie down in green pastur...

Is there any salvation in sitting ... heavenly places? If so, it is a must-be sa... for "He hath raised us up together and made us together in heavenly places."

Is there salvation in obedience? If so, it is a must-be salvation, for He made the Gentiles obedient both in word and in deed.

Is there salvation in going in the way that is right? If so, it is a must-be salvation, for "man's goings are of the lord," and He has "established our goings."

Is there salvation in willing and doing of God's good pleasure? If so, it is a must-be salvation, "for it is God that worketh in you both to will and to do of His good pleasure."

Is there salvation in good works? If so, it is a must-be salvation, "for we are His (God's) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, and he hath wrought all our (good) works in us."

In fact, is there not salvation in every good work, and doing God's will? If so, itis most certainly an unconditional must be salvation, for it is the "God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant," that "makes you perfect in every good work, to do, will, working in you that which is well pleasing in His sight, through our Lord Jesus Christ, to whom be glory forever. Amen."

O, dearly belved in the Lord, let us give all the glory of our salvation both for time and eternity, to the power of God's reigning grace and say with the poet:

"Now may the Lord reveal his face,
And teach our stammering tongues,
To make his glorious reign of grace,
The subject of our songs.

No sweeter subject can invite
A sinner's heart to sing,
Or more display the sovereign right
Of our exalted King.

This subject fills the starry night
With wonder, joy, and love,
And furnishes the noblest strains
Of all the harps above.

While the redeemed in praise combine
To grace upon the throne,
Angels a solemn chorus join
And make the theme their own.

Grace reigns to conquer rebel foes
By mild and easy means,
And thus it manifestly shows,
Of foes it makes its friends.

O'ercome by love, they all delight
To give to grace the praise,
And all their cheerful powers unite
The lofty theme to raise.

Grace reigns to conquer crimson sin.
To melt the hardest heart,
And from the work it once begins,
It never more departs.

The world and satan strive in vain
Against the chosen few;
Secure of grace's conquering reign,
They all shall conquer too.

Grace tills the soil and sows the seed,
Provides the sun and rain.
Till from the tender blade proceeds
The ripened harvest grain.

'Twas grace that called our souls at first,
By grace thus far we've come,
And grace will help us through the world,
And lead us safely home."

Then let us join with those who love
God's sovereign grace to own,
And look for blessings from above,
And sing free grace alone.

If we are not under the law,
But under God's free grace;
Then in our hearts dear ones we know
Conditions hath no place.

Then from us vanish every thought
Of working for reward,
Conditions were all blotted out
By Jesus Christ our Lord.

Who in the covenant of grace,
Redeemed us from the law,
And all conditions did erase,
Paul said they were a flaw.

For with the old God did find fault,
'Twas this condition plan,
And to it he did bring a halt,
For thus the counsel ran.

For a new covenant I'll make,
Behold the Father said,
It shall be one you cannot break,
For Christ shall be the head.

And he shall lead you on by faith,
Without conditions too,
And make you realize my grace,
Sufficient is for you.

In the old covenant you know,
There was no mercy found.
But in the new where'er you go,
My mercy shall abound.

My grace shall lead you on through time,
In every pleasant place,
And every act and thought sublime,
Shall be the work of grace.

Thus, I will teach you not to trust
In works for a reward,
Nor in conditions, but you must
Trust me, your living Lord.

—S.

THE SCHOOL OF EXPERIENCE.

CONTINUED FROM PAGE 3.

purify unto himself a particular people, zealous of good works. (Titus 2:14). All this was according to the eternal purpose of Him who worketh all things after the counsel of His own will. And it is no less according to that purpose when these things are made manifest in the personal experience of the chosen people of God, whom Jesus came to redeem.

Jesus is our "all, and in all." "The captain of our salvation," our great high priest, and our sacrifice, our Lord and our king, and "all power in Heaven and earth is given into His hand." Our only savior, past, present, and future.

For, "there is none other name under Heaven given among men whereby we must be saved." Ah! in our early experience, we perhaps have not viewed Jesus as all this, but have thought that there was much that we could do, and must do, to secure to ourselves in some measure at least the spiritual blessings, not realizing that "God the Father," "hath blessed us with all spiritual blesssings in heavenly places in Christ Jesus." According as he hath chosen us in Him before the foundation of the world. "That we should, (not might, or could) be holy and without blame before Him in love."

Well does the writer remember, his simplicity and ignorance as a new born babe. He verily thought he would never more see trouble. "Ah!" though him, "Christians travel a path of continual peace, they do not sin and bring trouble upon themselves." How easy it would have been then to have made me believe that Adamic principles in me were dead, or changed to spiritual. How easy to have taught me that I had power to keep all the commands of God, and thereby be at peace with God. But alas! I soon found that I was as easy irritated as ever—had the lusts of the flesh to contend with as ever, and every Adamic principle showed itself to be alive, and often active. O what grief, what disappintment to find out this truth. But after a while I found out my experience in this warfare, raging in my own bossom was similar to that of the ancient servants of God. Paul especially came to my relief. "For that I know that in me, (that is my flesh) dwelleth no good thing, for to will is present with me, but how to perform that which is good I find not." "For the good that I would I do not, but the evil I would not, that I do." (Rom. 7:18-19). Much more of this chapter I might quote, as seeming to harmonize with my own experience, and thus affording me relief of mind. This experience gradually led me more and more to realize the necessity of Jesus as my "days man," or daily savior. So I have today, to say, if not "kept by the power of God through faith unto salvation" I am utterly unable to stand or walk—if not saved by grace, "first, last, and all the time," then I am lost. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.

H. B. JONES.

Mt. Vernon, Texas, Feb. 1901.

THE ATONEMENT.

Feb. 28, 1901.—J. R. Hardy, Dear Son: I will write you a few lines this evening, and as the subject of the Atonement is on my mind, I will write a few lines on that subject, as they occur to my mind. It seems that the atonement is the beginning corner. If we get wrong on the atonement, we will likely be wrong the most of the way. If the atonement was made for all, and all are not saved, then salvation must be conditional. The Universalists say that Christ died for all, and will save all. The Old Baptists claim that Christ redeemed His people, (Luke 1:68) His sheep, (Jno. 10:11) and "has redeemed us to God by Thy blood, out of every kindred and tongue and people and nation," (Rev. 5:9). But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with [illegible] (Isa. 53:5). "For the transgression of My people was He stricken," (verse 8). God's people are brought to view as sheep that have gone astray; but, by the stripes that were laid upon Christ, they are healed; not going to be in the future. What are healed? The sheep. Did He not die for the goats too? Not that we know of; the Bible never said so. Christ died for His people, because He loved them. (Gal. 2:20, Rev. 1:5, Jno. 3:16).

All other denominations, not mentioned above, believe that Christ died for all, yet all will not be saved. If Christ died for all, He certainly had a purpose in doing so. If the purpose was to save all, and all are not saved, will the purpose of God be frustrated? If so, what does this quotation mean? "Surely as I have thought, so shall it come to pass, as I have purposed so shall it stand," (Isa. 14:24.) "I have spoke it, I will also bring it to pass; I have purposed it, I will also do it," (Isa. 46:11.) Did God think that all men would be saved? If so, then all will be saved. If He thought just a part would be saved, then that part will be saved, and no one else. If Christ knew that a part only would be saved, why did He die for all? Was it to give them a chance to be saved, when He knew they would not be saved? If atonement means satisfaction, and Christ atoned for all, then satisfaction has been made for all. If satisfaction has been made for all, and any go to hell, then there are guiltless persons in hell. Paul says, Christ was delivered for our offenses, and was raised again for our justification, (Rom. 4:25). Now, if that expression means all men, then all are justified. If the debt is paid, and the law satisfied, then the number represented by Christ in His death, are certainly justified. If the justified are lost, who will be saved? If the debt is paid in full for all, and all are justified, what will become of them that are not prepared for heaven? They cannot go to hell, for Christ has paid the debt for them, and justified them; so they cannot be punished for their sins. Neither can they go to heaven, for they have never been born again; so, can anyone tell what will become of the poor things? They tell us that Christ wants them all born again, and would have it so, but they won't let Him. The Armenians tell us that a birth is conditional upon the part of the thing to be born; and that sinners are consulted as to whether they are willing to be born again.

If we say that the atonement was made for all, and all are not saved, then the whole plan must be based upon conditions, to be performed by man. If the act of man is the cause of salvation, then does not man have to act in order to salvation? If so, then do we not have to trust in man, at least, to do a part of the work? Then, why does the Bible say, "Cursed be the man that trusteth in man, and maketh flesh his arm," (Jer. 17:5). We are told that Christ does as much for one person as He does for another. Well then, He did as much for Bill, as He did for Sam; and Sam goes to heaven, and Bill does not. Can any one tell why? Oh yes, Sam performed the work that God required, and Bill did not. Was it what Christ did for Sam that saved him? Oh no, if it had been, it would have saved Bill too. Then, what saved Sam? The work he did. Now, can't everyone see that there is no Christ in such a system? If Bill goes to hell, will he be any better off than if Christ had not died for him? Of course not. Then what advantage was it to Bill, for Christ to die for him? Did Christ know before He died for Bill, that he would not be saved? Yes, He knew it, but He wanted to give Bill a chance. Can anyone prove by the Bible that a chance ever saved anyone? "As far as the east is from the west, so far hath He removed our transgressions from us," (Psa. 103:12). Now, if Christ has done all that for all men, why did He then say, there was a sin, that should not be forgiven in this world, nor in the world to come? (Mat. 12:32). If Christ died for all sins, why are not all sins forgiven? Are sinners sent to hell for the same sins for which Christ died? When [illegible]st made an offering for sin under the law, did he offer for all men, or only for Israel? [illegible] turn to Heb. 1:3; "When He had by Hi[illegible] purged our sins, sat down on the right hand o[illegible] Majesty on high." Webster says, purge me[illegible] to cleanse, to purify, to purge from guilt. [illegible] Christ has done all this for all men, and any are lost, then there are guiltless persons in hell. I will now refer to the scripture most relied on to prove universal atonement, Heb. 2:9, where He should taste death for every man. Read the 10th verse, and you will see the every man just meant every son. In the 11th verse, it is shown, that the every man, and the many sons, are made one with Christ. One more strong scripture, (I Jno. 2:2) "And He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world." Now, I will give you as my views, what the Philadelphia Baptists said about it, in 1790: "Which means, that the benefits of Christ were not to be confined to the Jews only, but to be extended to the Gentiles also."—Min. Philadelphia Association, page 259. Did the Baptists in the first and second centuries believe in general atonement? Did the Baptists in 860 believe it? Hear them: "Christ did not suffer death for the whole human race, but for those persons only, whom God has predestinated to eternal salvation."—Masheim, 1 vol., page 227. Did the Waldenses believe in general atonement in 1120? Did the first association in America believe it? I say no. It is not Baptist doctrine, nor never was; but James Arminius believed it. I will here insert 2nd clause of his articles of faith: "That Jesus Christ, by His death and sufferings, made an atonement for the sins of mankind in general and every individual in particular; that however, none but those who believe in Him, can be partakers of that divine benefit."—Masheim, 2nd vol., page 280.

Your affectionate father,

J. B. HARDY.

TO OUR CORRESPONDENTS.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and can't-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren.

S.

ELDER J. C. SIKES:

Dear Brother—I frequently hear the question asked, "What is the difference between the Sanctificationists and those fellows who preach that they are able at all times to keep all of the commandments?" I think there is quite a difference. The Sanctificationists claim that they are able to keep all of the commandments, and do keep them. The other fellows teach that they are able to keep them but do not claim that they do keep them.

Tidwell, Texas. J. I. MONEY.

Which are the most consistent.—S.

On account of a delay in the arrival of material used in printing THE ADVOCATE OF TRUTH this issue has been unavoidably delayed for several days. This defect has now been permanently remedied and in future each issue will be printed promptly on time.—[PRINTER].

NOTICE.

My postoffice is now Tidwell. All my correspondents will please note the same, and address me accordingly.

ELD. J. R. RESPESS—Very Dear and Highly Respected Brother in the Hope of Eternal Life: It has been quite a long time since writing you; I have been waiting until I would learn more about the Primitive Baptists here. We are yet at Riverside. This is a beautiful valley of several thousand acres, surrounded on all sides by towering mountains, some of which are snow capped. It is a great orange country; the orange groves—called here ranches—extend for miles, and on all sides a beautiful landscape; a delightful country and climate. Providence has, apparently, been prodigal in His blessings here; man only is vile, knowing only Arminianism.

I see that predestinatian is still controverted among our people. I have heard and read much on the subject—the various opinions entertained—some advocating the absolute predestination of all things, either good or bad, while others deny and contend for the predestination of the elect, and others something else, and others will have none of it. I have given the subject much thought and investigation that I might satisfy my own mind upon this troublesome subject. Brethren have even gone so far as to declare non-fellowship for opinion's sake; I say opinion, I can give it no better name. Now I wish to give my opinion, and if it will be of any benefit and make for peace, it is at your disposal. In all I have read or heard, I have failed to hear the word defined, and now, brethren, before we quarrel about God's predestination, let us be wise enough to first learn what it is; not your or my opinion, but what is the scriptural meaning of the word, and then, perhaps, that will determine all else. The original, the Greek word, translated predestinate, is Proorizo, compounded of pro and orizo; the prefix pro, means before, and orizo, from oros, means boundary, border, limit, end, termination, etc.—Graves' Greek, etc. Orizo is used eight times, and is translated determined, ordained, declared and limited; proorizo occurs six times and is translated four times predestinated and determined, and once ordained before. Now what does it mean? Orizo, from oros, to bound, limit, terminate, to prescribe limits, set bounds to, marked out, etc. It does not mean to impel or compel an action, but to limit, set bounds to it, to prescribe it. Therefore, the scriptural meaning is, to set bounds, to limit all things, acts and events. Then, with that understanding, is there an Old Baptist to be found but that can and will heartily sanction and endorse the predestination of all things, either good or bad, and especially wickedness and sin? That God permits sin in the world, we must all admit, and that he could prevent all sin we believe; and that he foreknows all things we also believe. He knows the end from the beginning, being infinite in knowledge, wisdom and power. If you ask why does he permit sin? I answer I cannot tell; can the finite measure the infinite? Can eternity be measured by time? Can we tell how God could make the worlds out of nothing? We can tell none of these things. There is a limit and bounds set, beyond which man cannot go, or do, or think, and by searching we cannot find out God. It is no more a question with me what God can or cannot do; but the all important question with me is, does God care for such a poor, unworthy worm of the dust as I; has God predestinated or set bounds and limits to Satan and to all wickedness; has he set bounds and limited the powers of all wickedness? If not, then I may be overcome, although God be for me. But if he has, I know that if he loves me and I love him, and am called according to his purpose, he will work all things together for my good, because he has predestinated, or set bounds and limited all things whatsoever, the wickedness of the wicked, or that of the good, and in his infinite knowledge, wisdom and power, he reigns supreme. But I ask myself the question, why does God permit such terrible wickedness when he can prevent it, and knows of it beforehand? Can any good come out of it? My God knows. "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."—Psa. lxxvi. 10. If I am what I profess then am I a child of God, and predestinated conformed to the image of his Son, and nothing can prevent that limit, or change the boundary; Satan, sin, and all the wicked or wickedness are limited, and bound, and prevented from breaking the boundary between us. I can go only so far; all my enemies can go only so far and no farther. And I am then safe; not able of myself to sin to my destruction, neither the wickedness of any other power can effect me to my hurt, but only for my good. I am glad and rejoice that God, in his infinite knowledge, wisdom and power, has predestinated all things—set bounds and limited all things, acts and events. Now, if I am correct in the meaning of predestinate as meaning to set boundary, to limit all things, events, actions, and not to induce, impel, compel, or encourage things, then we can see how God can predestinate all things and yet be without sin. And if predestination means to set bounds and to limit, is it not apparent that God has set bounds and limited all his creation? He set bounds to the sea, he has limited man with all else, in knowledge, wisdom and power, so much and no more. He has set bounds and limited the devil, sin and all wickedness. The bounds or banks of a river are not the cause of the water's running, but keep it from running over the country. The bounds to the sea does not make the water, neither cause the waves, but keep them within certain limits. So also God's predestination does not make man sin, but sets bounds thereto.

Now, dear brother, I have had my say, and I hope it will be read in the spirit in which it is written. If any brother sees any error in what I have here written and will write me, showing the same, I will gladly make the correction.

Mrs. Hess joins me in love to you and Sister Respess and all the lovers of our dear Lord and Master. Yours, most respectfully and truly,

Riverside, California. DANIEL HESS.

LOVE.

Elder J. C. Sikes, Very Dear Brother: I have just been reading an article from Eld. Spencer F. Moore, in which he mentions two special considerations or attitudes that if properly considered would certainly aid us to love each other more. The first one was this: "Suppose every other human being on earth was dead but yourself. How lonely one would feel. How you would long to see and meet some other human being." Yes, indeed, Bro. Moore, when we would meet some single person, then we would not try to kill him. No, even if he was not a lover of God, we would love him with strong human love. No wonder the Lord Jesus told us to love our enemies. There is a strong common tie there yet that should bind us all to the same human species. The love manifested by unregenerated human beings, is better than the hatred manifested by the children of God.

The other matter mentioned by Bro. Moore, was the thought that we could not look upon an infant baby and hate it. It could not hate us back if we did. It could not harm us. The meanest human on earth was once an infant. Yes, indeed. Then I do not desire to hate any human being on earth. They are as helpless to make themselves children of God as a baby. They are ignorant, they know not what they do. Then why should we hate them? There is but one thing I know of for us to hate, and that is sin—all sorts of wrong doing. If I were to find a little child fastened in a mud hole, I would try to get it out without hurting it. I would dislike the mud as such, but would like the child. If I found I could not get it out, it would do no good then to get mad at it and try to hurt it. It would do no good to throw rocks and sticks at it. "It is better for a man to have a millstone hanged about his neck and cast into the depths of the sea, than to offend one of these little ones." That is, than to hurt them unnecessarily. To hurt God's little ones for gain or revenge or jealousy, or covetousness, etc., is in the sense of the text, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" We cannot manufacture love, but we may advance its growth, or retard its growth. "Let your light so shine," "Let love be without dissimulation."

While we cannot create love, yet there are many ways to manifest love, as well as many ways to manifest hatred. We do not need to have hatred created within us in order to hate, for it is already there, and the flesh and the devil will give us numerous ways to work it out. This hatred will manifest itself toward God's little children if we do not watch it. If we do not watch it will make the impression on us that it is God's spirit moving us. God's spirit does not move God's people in opposite directions. No, no, God's spirit moves all His people to love and kindness toward each other. "He that hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him." I think that if we love each other as we ought we will be very careful about using bitter denunciations against them. It is perfectly right, however, to try to correct each other lovingly. But in order that it be a correction in love it ought not, if personal, to be done publicly. If a man truly loves a woman, he would hardly call attention to her weakness and errors in the presence of company. He would avoid hurting her feelings or character by such a harsh and cruel course. So I think when we see a brother ready to run to public print to try to expose a brother, that it is all of the flesh and no love, unless it is the love of money, which is the root of all evil. When I see a man who will publish denunciations of his brethren in the papers to injure their standing, I feel sure he needs more humble, gentle love, kindness and care for his brethren. Oh, for that honest, unpretentious love, like Jesus, that would bear each others burdens, carry each others sorrows, forgive personal wrongs; that would not make itself pretentious; or advertise itself to be seen of men, or seek a reward against the innocent. When one of these wrongs begins to occur in a man's life, he is likely to add falsehood, extortion, deception, anger, wrath, malice. May the Lord save us from such a down hill tendency, and enable us to strive to enter in at the straight gate of love, with all that love does and is for Christ's sake.

Graham, Texas. J. H. FISHER.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist us in the circulation of THE ADVOCATE OF TRUTH and write for its columns.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, JUNE 1, 1901. NO.

WHAT IS IT THAT SAVES A SOUL?

CONTINUED FROM LAST MONTH.

and every one says to his brother, Be of good courage. So the carpenter encourages the goldsmith, and he that smootheth with the hammer, him that smites the anvil, saying, it is ready for the soldering; and he fastens it with nails that it should not be moved. (Isa. 41:6-7.)

But reformation is not regeneration, neither is a change of life the same thing as a change of heart. There may be abundance of zeal, devotedness, consistency, studying the Bible, private and family prayer, hearing of the Gospel, religious conversation, attention to the ordinance of the New Testement and a great show of outward piety and holiness, where there is not a spark of divine life in the soul. Man's religion is to build up the creature in good works, in piety, in hearing the word, in reading religious authors, in activity, in all the busy ferment and excitement of societies and schools. God's religion is to throw the creature down into the dust of self-abasement and self-abhorrence. Man would teach religion as he teaches arithmetic or mathematics. This rule is to be learnt, this sum is to be done, this problem is to be understood, this difficulty is to be overcome, and thus progress is to be made. The fire is to be kindled the bellows to be blown, the steam to be got up, the engine to be set to work, the prescribed task to be done. Religion, according to the received creed, is something which a man is to be urged into. He must be made religious somehow or other. He must be driven or drawn, wheedled or threatened, enticed or whipped into it by human arguments or human persuasion. Religion is set before him as a river betwixt his soul and heaven. Into this river he is persuaded, invited, exhorted, entreated to jump. He must leap in, or be pushed in. His feelings are wrought upon, and he takes the prescribed spring. He becomes a professor. He hears; he reads; he prays; he supports the cause; he attends the Sunday school; he models his garb according to the regimentals of the corps to which he belongs; he cashiers shirt collars, combs his hair smooth, and trims his whiskers; he furnishes his head with the creed of the sect which he has joined, talks as it talks, believes as it believes, and acts as it acts. And all this is called "conversion," and "decided piety," when all the time there is not an atom of grace, a grain of spiritual faith, or a spark of divine life in the poor wretch's soul.

Now, God's way is very different from all this miserable system, so widely prevalent. He does not build up until He has first pulled down, nor save, before He has made the soul to feel itself lost. He does not take the sticks and stubble of old nature to build up a rotten Babel. Man's way is to put a stick here and place a stone there; to fill this corner with a brick and the other corner with a tile; and in this progressive way, to build a tower whose top may reach unto heaven. God's way is to come down and confound their language, to scatter every stick and every stone to the four winds of heaven, and not to leave one stone upon another that shall not be thrown down. He is a jealous God, and will have no partner in the way of salvation. He will not put the new wine into an old bottle, nor a new patch on a threadbare garment. Joshua's filthy garments (Zach. 3:4) must be taken away from him, before he is clothed with a change of garment. Thus killing goes before making alive; poverty before riches; beggary and the dunghill before the inheritance of the throne of glory, the graves of buried hopes, and dust of self-abhorrence, before exaltation to a seat among princes, (1 Sam 2:6-8.) Sowing in tears precedes reaping in joy; ashes go before beauty, mourning before the oil of joy, and the spirit of heaviness before the garment of praise. Salvation is not an outward thing. It stands not in the letter, but in the sprit; not in a sound creed, but in the enjoyment of it as a balm to a broken heart. Thus, in answering the great question, "What is it that saves a soul?" we must first premise that the very word "save," implies a previous state, for which, and from which, it is a remedy, an escape, a deliverance. That salvation implies previous loss, ruin, and misery, and that it is a deliverance from all of these, every body admits. But it is not so readily admitted, or, if acknowledged in words, it is not put forward as a fundamental truth, that it is a felt loss, ruin, and misery, from which salvation is an escape. All who acknowledge the truth of the Bible, admit in words the fall of man; and that to be saved is to be delivered from the terrible consequence of that fall. But that a man must deeply know and feel it; that he must have his soul weighed down and burdened by it; that the conviction of guilt, wrath and alarm, must be wrought by a supernatural power into his experience; and that he must be ground down by the upper millstone of the law, and the nether millstone of a guilty conscience; these great and solemn truths are shunned, shirked and muffled by nearly all who profess to show the sinner the way to Zion. "Go to Christ, look to Jesus, devote yourself to the Lord, lead a consistent life; read this and that author; attend to known duties; be up and doing; join our society; become a member of our church, hear our minister, set up family prayer, send your children to Sunday school; diligently cultivate holiness; hate all sin; watch against all evil tempers, exercise faith in the atonement; these and similar exortations, are lavished in boundless profusion upon seeking sinners from thousands of modern pulpits. But the nature, the depth, the power, the feelings, the cutting convictions, the groaning cries, the tearful anguish, the gloomy prospects, the sinking despondency, the utter helplessness, the thick darkness, the wretched unbelief, in a word, all those inward transactions which are carried on in a seeking sinner, are passed over by all the letter ministers of the day. These things are taken for granted and are either totally smitted, or sightly alluded to. But if we wish to know what it is that saves a soul, we must know what that state is out of which it is saved. If we have not the beginning, we cannot have the middle, nor ending. But our modern professors and preachers never had a beginning to their religion. They were pious from childhood, or they had the advantage of religious parents, or they were brought up at the Sunday school, or they sat under a gospel minister; or a good book fell into their hands, and made them pious; or they became serious, and impressed with the necessity of religion; or they married a religious wife, or husband, and so they became religious too. Such and similar accounts are daily given to the public in pious perodicals, related in conversation, or given in at church meetings and implicity received by universal charity as a true experience, and as a genuine work of grace. But where is one to be found out of a thousand who can tell how the Lord began with him, and what were his feelings under His divine teachings? Who can describe the path by which he has been led, the ups and downs which he has experienced, the changes through which he has passed, the vessels from which he has successively been [illegible] and the conflicts in which he has been engaged Who of a thousand professors, can speak feelingly of the wormwood and the gall of sin, the poison stings of guilt, the arrows of God in the conscience, the mire and filth of a desperately wicked heart, the strugglings, sinkings, and wrestlings, the alternate hopes and fears, the beams of light and the shades of darkness, the short lived confidence and soon returning despondency, and all the varied experience of an awakened soul? Self-loathing, and self-abhorrence in dust and ashes, gloomy forebodings of eternal punishment, cries unto God out of the pit of guilt, succeeded by fits of sullen silence, alternate repentance and hardness of heart, being now overcome by sin, and now mourning and sighing over his weakness against it; such exercises as those, how few speak of with that feeling, unction, and power, which show that they have passed through them! Or again, the heavy burden of sin, the daily weight of evil, the floods of infidelity and atheism, the torrents of filth, lust, and obscenity, the sudden rushing in of blasphemous thoughts, dreadful imaginations, foul ideas, horrible cursings, and all the heavings up of the filthy bed of a sensual and devilish heart, what ministe. in a thousand carries any evidence in his preaching that such a track has been trodden by him?

But if salvation implies a previous state, from which it is deliverance, then I say, that it is childish folly to talk of being saved, if we know nothing experimentally of what we are saved from. If a man ask me then, What is it that saves a soul, I answer, "Why do you ask that question? before anything about salvation can be known, there is a previous lesson to be learnt. If you have not learnt this you have nothing to do with the other. You might as well think of learning vulgar fractions without first learning to read. But what is your motive for wishing an answer to this question? To learn a few notions, to inform your judgment, to adopt a sound creed? If this be your motive, my business lies not with you. You have to go and learn first another lesson, and until you have been taught this, I can give your question no answer."

Salvation is a gift, the choicest and richest gift which the hands of Triune God, whose name is love, can bestow. It is a portion, an inheritance, an estate, a treasure, an eternal reality. The full possession, the entire enjoyment, the complete acquisition of this predestinated weight of glory, is indeed reserved until a future state; but the earnest, the first fruits, the early ripe clusters, the first dew drops of this eternal inherritance are given to the elect whilst upon earth. The everlasting enjoyment of the presence and glory of Christ, is often compared in Scripture to a wedding. Thus we read (Rev. 19:7), of "the Lamb's wife," and of "the marriage of the Lamb." So the church is said to be "brought unto the King in raiment of needle work," as the bride, in eastern countries was brought by the father (Gen. 29:23) to the bridegroom. But we read of "espousals" also, which always preceded the celebration of the marriage. "I remembea thee, the kindness of thy youth, the love of thine espousals." (Jer. 2:2.) "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11:2.) So Joseph "was espoused to the virgin Mary before they came together" (Math. 1:18,) that is before they became man and wife. Now this espousal was a necessary prelude to marriage though it was not the same thing. And therefore, a betrothed virgin was punished as an adulteress by [illegible] vitical law (Deut. 22.24), if she was unher espoused husband. To be betroth-

ELD. J. P—

ected future of a marrige in it, though it was s one thing as a marriage. The parties live together, and were not put in possesof each other. Thus, it is in this life the ritual betrothment takes place and the piritual marriage in the life to come. "I will betroth thee unto Me in righteousness and in judgment, and in loving kindness, and mercies; I will even betroth the unto Me in faithfulness, and thou shalt know the Lord." (Hasea. 2, 19-20.) Thus, if we look at salvation, we shall see that it consists of three parts, salvation past, salvation present, and salvation future. Salvation consists in having our names written in the Lamb's book of life before the foundation of the world. Salvation present consists in the manifestation of Jesus to the soul whereby He betroths it to Himself. And salvation future consists in the eternal enjoyment of Christ, when the elect shall sit down to the marriage supper of the Lamb, and be forever with the Lord. Now, as none will ever enjoy salvation future who have no interest in salvation past, in other words, as none will ever be with Christ in eternal glory whose names were not written in the book of life from all eternity, so none will enjoy salvation future, who live and die without enjoying salvation present. In other words, none will live for ever with Christ in glory who are not betrothed to Him in this life by the manifestations of Himself to their soul. According to the Jewish custom, the man, at the time of betrothing, gave the bride a piece of silver before witnesses, saying to her, "Receive this piece of silver as a pledge that at such a time you shall become my spouse," and the parties then exchanged rings. This meeting of the espoused parties together, who then saw each other for the first time, is a sweet type, of the first meeting of the soul with Jesus. The damsel had heard of the youth, but till then had never seen him, as seeking souls hear of Jesus by the hearing of the ear, before their eyes see him. The vail was upon her face (Gen. 24-25), as the vail is upon the heart (2 Cor. 3-15), until Jesus rends it in twain from the top to the bottom. The bridegroom gave his betrothed a piece of silver, as a pledge that all that he had was hers, and thus, Christ gives to the soul, whom He betroths to Himself by His own manifestations, a pledge, a token, a testimony, which in itself is the first fruits and assurance of eternal glory. The parties exchanged rings, as a pledge of mutual affection and eternal faithfulness. And thus, when Christ reveals Himself to the soul in His dying love, mutual engagements, mutual promises, mutual assurances and pledges of faithfulness and love pass between the soul and Him. "One shall say, I am the Lord's and mother shall call himself by the name of Jacob, and another shal subscribe with his hand unto the Lord." (Isa. 44-5.) At these seasons, "in the day of the King's espousals" (Cant. 3-11), the language of the soul is, "I sat down under His shadow with great delight, and His fruit was sweet to my taste; He brought me to the banqueting house, and His banner over me was love." (Cant. 2, 3-4.)

TO BE CONTINUED.

IS PREDESTINATION THE CAUSE OF SIN?

Dear Brother in Christ:—Your letter is received, and I am pleased with the kind and brotherly spirit in which you write, and will with pleasure comply with your request, and try to relieve and satisfy you, so far as the Lord may be pleased to enable me through his Spirit and by his grace. It is a comfort to me to know that you concur with my article on Predestination in the main; and so may I say also of your letter to me. The difference between us, therefore, is not great or serious, but on a few minor points only, and more in manner of expression than in fact, I think.

Coming at once to your main inquiry, which you want explained, you ask, "Now, if God's predestination embraces all the wicked works of men and devils, as well as it does His own works, and bears the same relation to both, how can it be that he is the cause of what he proclared it.

Yet, you say, the thing done was determined, but not that they should do it. Here, I think, you must mean, not that God impelled or caused them to do it, which is true; but to say, the thing done was determined, but who should be the doer of it was not determined, is equal to saying that the thing done was not determined at all, but merely happened to occur. You will see this. For to admit that the Sovereign and Disposer of all worlds and beings and events determined the things which were not yet done, necessarily carries with it that the time and place and doers of those things were likewise determined. But this by no means makes the God of immutable purpose the necessary doer of all things embraced in His determined purpose, though you seem to think it does, and that God is the causative author of all things determined by Him in His eternal purpose aed embraced in His sovereign counsel. But I hope that you may be led to see differently in regard to this, if the Lord will, for I believe you are a sincere and earnest inquirer after the truth.

Before proceeding farther, let me ask you to please carefully notice the first three pages of my article on Predestination, that you may better understand me. And now to the difficulty in your mind concerning my statement, that the predestination of all does NOT make God the author, cause and doer of all things, both wicked and righteous. You think that it does, and that whatever the Lord has predestined, determined and purposed to be, He is the responsible doer of, and Himself causes it to be or brings it to pass. I am sorry you entertain this idea, dear brother, for it leads to erroneous views of the Holy One, and underlies all the complaints against His Sovereignty by the irreconciled religionists of the world, which you have heard all your life.

You remind me of the truth, that God has predestinated His people to be conformed to the image of His Son, and unto the adoption of sons or children; and affirm that the performance of this predestination unto Himself, to the praise of the glory of His grace, is the work of God HIMSELF, which is certainly and blessedly true, because it is the work of holiness, which no wicked hands or agency could perform. As before stated, this is also true of every work of righteousness and true holiness; for all these have the Holy One for their author, and are the inwrought fruit of the Spirit of life and holiness. But this truth does not apply to the works of unrighteousness, the ungodly works of the wicked creatures of God, for they are the emanations and works of the corrupt flesh, as all our brethren believe.

You therefore say, "I know of no place in all the Scriptures where the word predestination, or any word meaning the same thing, is used, that teaches me that God is not the cause and author of what He has predestinated. I know he is not the cause and author of sin and all the wicked results of it, but He is most surely the cause and author of His own works, which He has predestinated." Here you mean, of course, that God's own works are works of holiness, wrought by Himself or by the irresistible power of His Holy Spirit, and that His predestination does embrace all the work of righteousness. To this we heartily agree. Good works, then, works of righteousness, which pertain to salvation from sin and all unrighteousness are the fruit of the Holy Spirit, and are ordained of God. I am glad that we are in unity here. This blessed truth harmonizes with Paul's testimony, that grace reigns through reghteousness, but it denies that salvation is conditional, which you also deny. I am glad of this also; and would be very thankful for the same harmony entire.

But it seems that you cannot understand that God predestinated any wicked acts; therefore you say, "I would be glad (if indeed it is so recorded) if you or anyone else will tell me where in all the Scriptures to find where it says, that God predestinated, decreed, purposed, willed, determined or designed that man in any age should do a wicked deed." This surprises me, brother, and I am at a loss to understand how you could make his bold

tement, yet I am sure you are honest in it. hen you add: "And if you cannot do so, will you not then allow me to believe that God has not predestinated that men should do wickedly, and not accuse me of replying against God, or of denying God's sovereignty?" Centainly I will, dear brother; but I will not accuse you of this anyway, whether I can show you this or uot, because I am sure you do not want to reply against God, whose unlimited sovereignty you believe in, and say that He "rules supreme." This supreme rule includes all else, all the attributes of God—His omnipotence, omnipresence, omniscience, with their attendant perfections or properties, manifestations and results; such as his infinite wisdom, counsel, foreknowledge, purpose, choice, determination, decision and predestination or foreordination; for all these are essential to and a part of the supreme rule of God, from everlasting to everlasting, who saw and declared the end from the beginning, saying, My counsel shall stand, and I will do all My pleasure. For if His wisdom, counsel and eternal purpose did not comprehend and extend to all creatures and things, how could he supremely rule them? To do so, all beings and things must be within His purpose, view and counsel, and subject to his power, dominion and control, as you will readily agree; therefore it was the eternal purpose of God to thus subject and control and supremely rule all things in His limitless universe, above and beneath, visible and invisible. We shall not differ here, I am sure. For we agree that with the everlasting God there is nothing new, nor old; for all things are naked and open unto the eyes of Him with whom we have to do. It is, therefere, a self-evident truth, dear brother, and you will so see it, that the limitless sovereignty of Jehovah, which enthrones Him as the Supreme Ruler, was eternal with Him, and that He eternally purposed and determined to so supremely rule everywhere, world without end. So, as certainly as the sovereignty of the Almighty extends to and controls all words and creatures and things, from the beginning to the end, which you believe, His purpose and determination are as eternal as His sovereignty, and they run parallel with it, and are as all pervading and extensive as are the wisdom and counsel and power of the omnipotent and Holy one. These are self-evident truths, and the Scriptures fully ascribe them to the Most High, as His glorious attributes, and "The Lord God Omnipitent." In these eternal and immutable perfections God is the Supreme Ruler.

What saith the Scriptures? Let us see. "And I heard, but I understood not; then I said, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand." (Dan. XII). The Lord himself thus as positively declares that the wicked shall do wickedly, as he does that many shall be purified. A prophecy thus revealed and recorded, is unalterably settled and fixed, and the Holy Lord God has thus determined it. How could a foreordained occurrence be more absolutely declared by the Lord himself? Yet he does not impel or coerce or cause the wicked to do wickedly, but he does affirm that they "shall" thus do, "and none of the wicked shall understand." "What shall we say, then?"

"And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by the flame, and by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try then, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed. And the King shall do according to His will; and He shall exalt Himself, and magnify Himself above every god, and shall speak marvellous things against God [illegible] and shall prosper till [illegible] indignation be accomplished; for that that is determined shall be done." (Dan. XI). This is the word of the Lord, which cannot be broken. Some of those fearful and calamitous events were very wicked acts of wicked men; yet the counsel and purpose of the Lord embraced them, for His word here shows that He had determined them, and they should be done. But He did not cause them to be done, neither did He incite nor compel the wicked in doing them.

And the king said, "What have I to do with you, ye sons of Zeruiah? so let him curse, because the Lord hath said unto him, curse David. Who shall then say, wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son seeketh my life; how much more may this Benjaminite do it? Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day. And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and cast dust." (2 Sam. XVI). This was certainly cruelly wicked in Shimei, and for it Solomon, the king, had him put to death, after the death of his father, David; but the humbled, suffering and reproached David had the mind of the Lord, and repeatedly said that the Lord had bidden this profane man to curse David. But while this shows that it was so determined of the Lord, yet the wicked enemy of David was prompted to do so by his own wicked heart, malice and hatred, and not by the influence and constraint of the Lord.

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all His prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these Thy prophets, and the Lord hath spoken evil concerning Thee." (1 Kings XXII). Thus did Micaiah, the prophet of the Lord, testify to Ahab, king of Israel. It was therefore the purpose of the Lord that it should be so, and that thus should Ahab be slain in the battle, as the prophet declared to him; and it was so. For this prophet of the Lord had said to the king of Israel, "Hear thou, therefore, the word of the Lord; I saw the Lord sitting on His throne, and all the host of Heaven standing by Him, on His right hand, and on His left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead?" Then this spirit said that he would do, as we have read, to whom the Lord said, "Go forth, and do so." Say what we may, this was, therefore, certainly determined of the Lord, that it should be so, and was as fixed and sure as the word had gone forth out of the mouth of the Lord; yet Micaiah said to Ahab, "Behold, the Lord hath put a lying spirit in the mouth of all these Thy prophets, and the Lord hath spoken evil concerning Thee." This was, as in the case of Shimei, to whom the Lord had said to curse David, which was wickedness in Shimei, so was it wickedness in Ahab's prophets to lie to him, thus causing him to go into battle and be slain, which was the righteous judgment of God against him for his great wickedness in Israel. But the Lord Himself neither cursed King David, nor lied to King Ahab, and he was not the sinner, nor the cause or author of those gross sins; but, as you say, dear brother, He withdrew His restraint in both instances, purposely, too, to the end that one should curse David, and the other deceive Ahab through his false prophets. The Holy Lord God Almighty, who supremely ruleth all things, as you believe, and the Scriptures show, so determined and ordered it, and there is no denying it. Ahab sought to escape by his strategy the fulfillment of the word of the Lord against him, and went into the battle in disguise, and by having the king of Judah enter the battle in his royal attire, so that he might be mistaken [illegible] hab; but there is no machination or device against the word and decree of Jehovah; for a warrior drew a bow at a venture, not knowing that it was Ahab, the Lord directed it, and Ahab deid, as the Lord foretold he should; while the Lord interposed and delivered the innocent and God-fearing Jehoshaphat, king of Judah, whom Ahab had persuaded to go with him into the battle. Thus we see how the Lord orders, directs, restrains and controls the wickedness of ungodly men, causeth the wrath of men to praise him, and holds back that which would not praise him. It is so in every case, both then and now.

"And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah." Joab, the captain of the host, with others of his officers, plead with David not to do this sin. "Notwithstanding, the king's word prevailed against Joab, and against the captains of the host." "And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now I beseech thee, O Lord take away the iniquity of thy servant; for I have done very foolishly." "And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let Thine hand, I pray thee, be against me, and against my father's house." (2 Sam. XXIV.)

Doubtless, Israel had also sinned and done wickedly, and for this the anger of the Lord was kindled against his people, "and he moved David against them." Yet, after the heart of David was humbled under the pestilence that the Lord sent upon the people of Israel, he sorrowfully confessed to the Lord that the sin and wickedness were his own, but not one word of complaint does he speak against the Lord, nor reply against Him, for having moved him to number the people of Israel, because of his just anger against them. So the Lord sent his righteous visitation upon His sinful people in this way, by moving David to number them. Therefore, neither Joab nor all the captains could prevail with the king not to do this foolish and great wickedness, because the Lord had purposed it. This is too evident for denial.

"And Elisha said unto Him, Go say unto Him, Thou mayest certainly recover; howbeit the Lord hath shewed me that He shall surely die. And He settled his countenance steadfastly, until He was ashamed; and the man of God wept. And Hazael said, Why weepeth my Lord? And he answered, because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the word, &c. And Hazael said. But what! is thy servant a dog, that he should do this great think? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria." (2 Ki. viii.) In fulfillment of this word of the Lord, Hazael assassinated the king of Syria, who was sick, and had sent him with presents to Elisha, to know whether he should recover from his sickness: and then Hazael reigned in his stead, and was the wicked kind that the Lord had said he should be, which caused Elisha to weep when the Lord revealed it to him. Now we know, dear brother, that the declared word of the Lord cannot be broken, and that the things spoken by him are fixed or determined unalterably, and must take place, however desperately wicked they may be, as in the case of this wicked king Hazael. But we also know that the wickedness of Hazael did not proceed from the Lord, neither did the Lord's decreed word cause him to do it, but it did make it certain. There is no escape from this.

But you quote, to prove that in all cases God is the cause of what he determines or predestinates, this: "Him being delivered by the determinate counsel and foreknowledge of God." You say, "Now, being delivered is that which was determined; and I surely believe that it was God who delivered Christ into the hands of wicked men. Therefore he was the cause and author of what he

TINUED ON PAGE 6.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, JUNE 1, 1901.

THE INFINITE AND IMMUTABLE FOREKNOWLEDGE AND PREDESTINATION OF GOD.

In the first issue of THE ADVOCATE OF TRUTH, I had two articles, one on predestination, and one on the relationship of God's decrees to the events of time. I now desire to write on foreknowledge and predestination: then I am done with this subject for awhile. I am aware of the fact that I am finite, fallible, and ignorant, and may be wrong in my belief on this and other subjects. Hence I shall not fall out with anyone, nor call them by hard names (as is the manner of some) if they differ from me on this subject.

There are many good brethren who readily admit God's infinite and immutable foreknowledge of all things, but if you mention His unlimited, yet sinless predestination of all things, they are ready to denounce you as a fatalist, and charge all the evils that exist as a consequence.

Now, if some one will convince me that predestination means to cause or to influence, or that it has any more influence on the actions of man, than does foreknowledge, then I will readly give up the predestination of all things.

To my mind one is just as strong as the other, so far as their influence upon the actions of man is concerned. Man can no more deceive God than he can thwart His purpose. If man can bring things to pass different from the way they were embraced in God's foreknowledge, then he can deceive Him. And if he can bring things to pass different from the way they were embraced in His predestination, then he can thwart His purpose. True, many things which God has predestinated, He causes or influences men to do, and the same is equally true relative to his foreknowledge; but neither His foreknowledge nor His predestination were the cause which influenced man to act. Neither God's predestination nor His foreknowledge influences the actions of man either in righteousness or unrighteousness. But God (not His predestination, nor His foreknowledge) does cause or influence man to act in all that he does that is spiritually good; but He never causes nor influences him to do that which is wrong.

When men do wrong, they are prompted by satan and their own carnal lusts, and are both accountable to God and justly punishable, and any attempt to hide behind either God's foreknowledge or His predestination to justify themselves in their crimes, is also of satan, and I might add, that the disposition of carnal and worldly minded men to paint the blessed truth of God's infinite and immutable foreknowledge, and His unlimited predestination in such horrid colors, and charge to them as a consequence all the evils of the world, is from the same source.

Eld. S. Hassel, in the Gospel Messenger, August, 1898, relative to God's foreknowledge, says: "All merely human knowledge is, properly speaking, either simultaneous or subsequent to the thing known. But all divine knowledge is foreknowledge, and in the order of time, there is no interval between the foreknowledge and the foreordination (or predestination) of God, for both are alike, eternal. In the order of thought, however, Arminians make the predestination of God subsequent to and dependent on His foreknowledge, saying that He is to those whom He foreknows will repent and believe and perserve, He predestinates, for that reason, to eternal salvation, while strict predestinarians make the foreknowledge of God in the order of thought, subsequent to and dependent on His predestination, saying that nothing future is certain, and can be foreknown as certain, which He, who controls all things, does not purpose shall be certain, and that He foreknows that His elect people will repent and believe and preserve, because He has purposed that they shall do so by His grace and spirit, and that He foreknows the existence of sin because He has purpose to allow its occurence." The above statement from Eld. Hassel, is strong enough for any predestiarian with whom I have ever talked.

If God only certainly foreknows the things which He has purposed shall be certain, then it logically follows, (and it don't take Soloman to see it) that He has purposed that all things which come to pass shall certainly come as they do; else He did not certainly foreknow that they would come as they do. But, that God does not force, influence or cause man to sin, is as clearly taught in the scriptures as can be, and we should not overlook this important fact. God suffers, allows or permits men to go to the limits in sin, which He has set for them, and which He has determined shall be certain, and when they get to the bounds which He has set for them, He will not allow them pass it.

I repeat it, that God's predestination has no more influence on man in the commission of sin, than does His foreknowledge, for neither has any whetever. Eld. Hassel goes on to say, "the word foreknow (proginosko) or foreknowledge (prognosis) occurs only seven times in the New Testament, in two of these places (Acts XXVI, 5, and 2 Pet. III, 17) the reference is to man's knowledge; in the other five passages the reference is to an attribute of God; in three of these five passages, (Rom. VIII, 29; XI, 2; 1 Pet. I, 2) by the foreknowledge of God is meant, according to the latest and highest scholorship of the world, and according to Primitive Baptist doctrine, His eternal love of His people. * * * In the remaining two of these five passages, (Acts II, 23 and 1 Pet. I, 20) the foreknowledge of God cannot be separated from His foreordination—the King James version, indeed, in the last of these passages (1 Pet. II, 20) renders the word Proginosko foreordain." In the same article he says, "It has long been seen and admitted by the ablest minds that 'the two great articles of divine foreknowledge and divine predestination are both embarrased by the selfsame difficulties.' As I have said in the Church History (Page 485): 'If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposeth of all things in His providence, with all the surrounding circumstances, exactly foreknowing all the results, then certainly, in one sence, His foreknowledge of all things is equivalent to His foreordination of all things, including the volition of His creatures, yet without the slightest degree of sin on His part, as the Most Holy God tempts no one to sin. The sinful carnal mind of fallen darkened rationalism paints this certain truth of nature and scripture in the most revolting colors, prefering that senseless and heartless fate or chance should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his Holy and Heavenly Father should sit at the helm and direct and work all things according to the counsel of His own will.'"

If the above be true (and I believe it is) we can no more charge sin to God's predestination (as being the result of it) than we can to His foreknowledge; in fact if we charge it to one, we charge it to the other. We read, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." God's determinate counsel had no more to do with the actions of those wicked men than His foreknowledge did. They were gathered together to do whatsoever God's hand and counsel had determined bef[ore] to be done, but were restrained and could [not] until the hour came which had been appointed by the Father, to which Jesus came into the world, then He removed the restraint and suffered them to execute their own wicked designs, and thus they ignorantly and unintentionally fulfilled the purpose of God.

Eld. Hassel says in another article in July, '98, "In three of these fourteen passages (proorizo in Acts II, 28, and orizo in Luke XXII, 22, and Acts II, 23) the reference is to the crucifixion of Christ, the greatest crime in the history of the human race, but absolutely essential to the glory of God, and the salvation of His people." This statement is clearly proven by the language of Jesus, which He spake relative to this matter when He said, "Father, the hour is come; glorify Thy Son, that Thy Son may also glory Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him."

Here the glory of God and the salvation of His people was the thing for which He prayed, and His death in the way which God had determined was absolutely essential to accomplish it. The saved in Texas over God's predestination, has not been over its relationship to the events of time, but it has been over the extent of it; and if Eld. Hassel is correct, there can be no question as to its extending as far as His foreknowledge extends; both are alike, unlimited. If we limit either, we are found in company with Israel when they turned back and tempted God, and limited the Holy one of Israel.

Concerning those who are so bitter against this sacred truth, and are giving vent to their feelings in bitter denounciations and sharp critiaisms, I feel to say, Father forgive them, for they know not what they do.

I have no desire to return railing for railing. O, that our Heavenly Father would clothe us all with the spirit of meekness, that we might follow the example of our blessed Master, Who, when He was persecuted He blessed them, and when He was reviled, He reviled not again.

O, Thou who hast kept me from youth
Until the present day,
Reveal to me Thy blessed truth,
And keep me in the way.

—S.

ASSOCIATIONAL.

The New Hope Association of Primitive Baptists will convene with Lebanon Church, in Hunt Co., Tex., 2 miles northeast of Merit, and 6 miles southwest of Celeste, on the G., C. & S. F. R. R., commencing on Friday before the fourth Sunday in July, 1901. Those coming by rail will be met at either place with conveyance.

J. C. SIKES.

The Bethel Association of Primitive Baptists will be held with Cedar Creek church in Henderson Co., Tex., commencing on Friday before the first Sunday in August, 1901. Those coming by rail will get off at Malakoff, where they will be met with conveyance. Malakoff is on the Cotton Belt R. R. All are invited.

NOTICE TO SUBSCRIBERS.

When sending subscriptions or communications for THE ADVOCATE OF TRUTH, please address it to THE ADVOCATE OF TRUTH, Tidwell, Tex. Then either of us can handle it in the absence of the other. But when it is addressed personaly to one of us, we cannot tell without breaking it ope[n] whether it is intended for THE ADVOCATE OF TRUT[H] or private matter.

When any subscriber wishes their pap[er] changed from one office to another always sta[te] name of the office from which it is to be chan[ged] as well as the one to which it is to be changed. [EDS.]

NOTICE.

If any one knows where a set of John Gill's works can be obtained, or Benedict's "Fifty Years Among the Baptists," [illegible] me a card of [it] could confer a favor by [inform]ion [rela]tive to

FROM A BLIND BROTHER.

Elders and Readers of THE ADVOCATE OF TRUTH:

Dear Kindred, I hope in the precious faith of the Son of God, if one so unworthy should thus address you, or claim so sacred a relationship:—My father received a copy of your paper and has read most of it to me, and I feel like I wanted to express my feelings to you regarding the doctrine it contains. In order to do so, I will try in my humble way to write you a short letter.

First, will introduce myself to you by telling you I am a poor old blind sinner, realizing my weakness and inability to write or speak to the comfort of God's poor and afflicted Zion; believing all of our comforts come from the bountiful hand of God, freely bestowed on us without worth, merit or deed on our part. Hence the doctrine that abases man and exalts God I can heartily say amen to it, and bid all who advocate it God-speed.

I feel the time has come for God's servants to stand on the walls of Zion and cry aloud and contend earnestly for the faith once delivered to the saints, for it seems to my mind that perilous times have come.

Amidst all my fiery trials, I am often constrained to say thanks to the Eternal God, for He still has reserved some true and faithful servants, that can bear testimony to the truth, for we find by searching the scriptures, He has in all ages of the world reared up men to advocate and defend the glorious old doctrine of free sovereign grace; and I feel confident will continue to do so until time shall end. I believe God alone is the salvation of His people for time and eternity, and His grace is the only thing that can ever enable His children to render acceptable service to Him. My own experience has confirmed me on this point of doctrine. Christ taught His disciples, telling them "without Me ye can do nothing." This is what He teaches all His children in regeneration. Often I ask the conditional theory if Christ is the way, the truth and the life of His children, which He declared He was, where are there any conditions in salvation for time or eternity? God has told us by His inspired writer, that "By His divine power has given us all things pertaining to life and godliness." I ask what is left out of all things above mentioned?

In Him we live, move and have our being. What else can we lack? Now we come and hear old Jeremiah conclude the subject by saying, "O Lord, I know the way of a man is not in himself, for it is not in man that walketh to direct his steps." This is the doctrine and experience of a poor blind unworthy servant. If not deceived, I have had a hope in Christ for about 23 years, and I still realize that I am a sinner, and daily and hourly I feel to be a poor, helpless, dependent worm of the dust, on an independent God who holds an absolute and all prevailing government over all worlds, all beings, and all events, and works all things after the counsel of His will. So Paul could tell us that "all things work together for good to them that love God," and so on.

Dear Child of God, when we are tempted and sorely in many ways, often with heavy losses and afflictions which are hurtful to our nature, we can often see it was for our good and God's glory.

I ask all who may read this poor, imperfect scribble, to cast the mantle of charity over my imperfections and pray for your little blind, unworthy brother in Christian love.

W. R. HUMPHREYS.

Tebo, Tex., April 22, 1901.

OBITUARY.

It becomes my sad and painful duty to try to write the obituary of our beloved, Sister E. E. Cariker. Sister Cariker was born June 8, 1857, in Stanley Co., N. C., and was married to J. F. Cariker Aug. 8, 1878. To them were born seven children, two of which preceeded her to the grave. She moved with her family to Fannin Co., Tex., in Oct. 1893. She united with the Primitive Baptist church called Harmony, in 1897. She was a believer of the doctrine of salvation by grace. The writer spent one pleasant night with her just one we[illegible]

died, Jan. 23, 1901, and her whole conversation was of the goodness, mercy and grace of God. She seemed to have the utmost confidence in God, and that He would rule all things after the counsel of His own will, and for the good of His people. Just one week later, as above stated, she was called in death, and her remains were laid away in the Moore graveyard, there to wait the resurrection, when she will come forth shouting God's praises with all the redeemed hosts of God. Yes, there is not a doubt in our minds, but that she is at rest; sweet rest with Jesus. Then we would say to the bereaved ones, weep not for her, for she is far better off than we. She is done with trouble; she is done with persecution; she is done with sorrow, pain and death. Oh, think, dear bereaved ones, that she is blest; yes, eternally blest with the sweet presence of Jesus. Then, we should not weep for her, nor wish her back in this sinful world with us; for it was God's own appointed time to take her home. Yet, it was hard for us to part from her. But we must remember that God doeth all things well; and let us remember too, that we are not parted forever, for God has blest us with sweet hope, that ere long we too will be called home. There we will reunite with all those who have gone before. Oh! won't that be a grand reunion, when we all meet around God's throne to sing His praises throughout the ceaseless ages of eternity? Then

> Unfold ye gates of righteousness
> That with the pious throng;
> We may record our solemn vows,
> And tune our grateful song.

Oh! may this be our happy lot, is my prayer for Christ sake.

W. M. DAVIS,
Edhube, Texas.

Signs of The Times please copy.

PREDESTINATION.

I have noticed with interest, the Baptists in the United States, since the controversy has been going on, over the above subject; and to my surprise, the brain of the denomination have crossed every chance and conditional stream and landed at the same point; yet, I see a disposition in some of the unlearned and unstable, to accept when one man says, and to reject when some one else says the same thing. Is this right? Is this the way for brethren to get together, or to see if they are together? Say, is there a man in the United States, that will deny unlimited predestination in every sense, or affirm limited predestination in any sense? Well, I believe it in a permissive sense. Well, let's have it in your permissive sense. Is it positively so in a permissive sense? Then why is it not positive? What do you mean by compounding the words predestination, and let, suffer or permit? Do you mean that God absolutely predestinated to let, suffer or permit wicked men to do wickedly? If so, then your idea is sound and Baptistic; and I know of no Baptist that teaches to the contrary, so that sets predestination out of this fight. But you said the brain of your order had crossed all conditional streams, and landed at the same port. So they have, so far as predestination is concerned. But some teach conditional time salvation. Yes, some of our brain do. (I do not mean spiritual wisdom.) Say, have you a man of brain and character, that will affirm creature conditions in order to time savings? Remember, I say creature. If they are not creature conditions, will you be so kind as to tell us what kind of conditions; as I think all our old folks want the truth. Say, have you a man that will affirm "time salvation" in the singular? I know that there are many salvations, or savings mentioned in the Bible; but we do not frustrate the grace of God to get them, nor cut loose from terms of second causes; but in them is manifested God's faithfulness, in bestowing His grace. "But He hath delivered, doth deliver, and we trust will yet deliver." But I believe in duty. That is right. What is the first duty of promise? Believe. That is right. Believe what? Believe the truth, believe in God and His grace, recognize the depravity of your heart, confess your sins, sin not, [illegible]ly, do right, shun even the appearance of evil, repent of every wrong. One might say, I can't. Well, that only proves your depravity. God and his righteous law are not responsible for your disability. But He says in His word, "That if any man sin we have an Advocate with the Father, even Jesus Christ the Rrighteous." Then, my dear brother, hold up your drooping head, look higher than yourself, trust in Jesus. God's perfect law required a perfect law keeper, hence, He (God) prepared Himself an offering for sin; and the same offended God reconciled His own wrath, by delivering His Son; and for His sake receives our imperfect service, rendered in His name, through the spirit. May His holy grace be with His children, for His sake. Amen.

BEN. D. CLARK.

ADMONITION.

Put up again thy sword into his place; for all they that take the sword, shall presish with the sword. (Mat. 26:25.)

This language of Jesus was spoken to a disciple of His, who had drawn his sword contrary to the laws of Zion, and the spirit of Zion's King. The kingdom of God is righteousness, and peace, and joy in the Holy Ghost. It is not war, abuse and bitterness in the flesh. The children of Zion should not exhibit that spirit, and when I see it cropping out, it makes me feel sad; for I known that sooner or later, if they begin to use the sword, that they must perish, for "the scriptures cannot be broken." The imspired Paul says, "If ye bite and devour one anether, take heed that ye be not consumed one of another," (Gal. 5:15.) Then dear child of grace, let us strive to keep the unity of the spirit in the bond of peace. If you be reviled, revile not again. Jesus says, "Blessed are you when men shall persecute you, and revile you and say all manner of evil against you falsely for my name sake, rejoice and be exceedingly glad; for great is your reward in heaven." If you be persecuted for the cause of Christ and the testimony of our Lord, it is an evidence of your acceptance with God. "For whom the Lord loveth he chaseneth, and scourgeth every son he receiveth." It is the son whom Christ receives that is chastized and scourged and not the one he rejects. Then the poor, tempest-tossed, afflicted and persecuted soldiers of the cross have comfort in the midst of their sore trials, for these are so many evidences that the Lord has received them and is consuming their dross and purifying them as silver is purified. Then, if Like Paul, we be "in perils of robbers, in perils by our own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren," let us endure hardnesss as good soldiers. These things are for our profit, to try our faith, the trial of which Peter says is much more precious than gold.

Then let me entreat you to let no bitterness eminate from you, be not overcome of evil, but over come evil with good. Entangle not yourselves with those who would strive about words to no profit, but to the subverting of the hearers. Be not double minded, for a double minded man is unstable in all his ways. Be not carried about by every wind of doctrine; but stand fast in the liberity wherein Christ hath made you free. Remove not the ancient land-marks which thy fathers have set, but contend earnestly for the faith once delivered to the saints. Brethren, if any of you find in you an evil heart of unbelief or evil spirit of strife and war let me entreat you to put up thy sword, for they that take the sword must perish with the sword.

H.

THE ADVOCATE OF TRUTH AS A SEMI-MONTHLY.

If all of our subscribers who write that they are well pleased with THE ADVOCATE OF TRUTH will go to work for it and send us a few new subscribers, we can soon get to where we can publish it semi-monthly. So let every one consider themselves as agents for it, remembering that for ever five paid up subscribers you send in your t[illegible] will be advanced one year, and at the same you will be helping us to make THE ADVOC[illegible] TRUTH a ser[illegible]thly.—[EDS.]

IS PREDESTINATION THE CAUSE OF SIN?

CONTINUED FROM PAGE 3.

predestinated in this instance." So you think it was not determined that wicked hands should take the holy Lamb of God and put him to death upon the cruel cross. Let us see. But first let us notice who delivered Jesus to be crucified, and you will see that you are mistaken in thinking that God himself did this, or caused it to be done. Following your quotation, Peter said, "ye have taken, and with wicked hands have crucified and slain." At the Lord's supper, he said, "But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!" So it was the wicked Judas that delivered Jesus to the mob; and it was the more wicked priests who delivered him to the cowardly and ungodly Roman governor, and he delivered him up to the soldiers to be crucified. Pilate said to Jesus, "Speakest thou not to me? knowest thou not that I have power to crucify thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." Greater than the sin of Pilate. You will not now say that he that had the greater sin was God: therefore God did not deliver up Jesus to the Jewish authorities, nor to the Roman powers, that they should crucify him; for his wicked betrayers and murderers did this greatest crime against the innocent Redeemer, and they were guilty; yet God did determine and forordain that they should thus wickedly betray and put to death his meek and obedient Son, as we shall see. Peter says that we were redeemed with the precious blood of Christ, "as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do belidve in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." To the Jews Peter said, "The God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy one and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead." This was the work of God, to raise up Christ from the dead.

In fervent prayer the apostles said, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." This most plainly and conclusively shows that the counsel of the Lord had before determined to be done "whatsoever" those wicked men did do against God's holy child Jesus. But it was far from God to influence or cause them to do those most wicked works; for he brought his just and awful judgments upon them aftewards for their enormous crimes, as history shows. Judas, who betrayed Jesus, "as was determined," the Lord said, was one of this rabble gathered against the Lord, and against his Christ, to fulfill his fearful part in all those most fearful acts of wicked men. But you say that you do not read it so. This surprises me, dear brother, for I think you must have read all those things in the Scriptures, which the Lord's hand and counsel before determined, as he declared long before by his prophets, precisely as those wicked instruments fulfilled them at the time appointed. Every thing which Judas did in this greatest and blackest of crimes, was minutely foretold by some of the inspired prophets of the Lord, even to the pieces of silver that bribed him, and to his suicide. This was true also of (or gh and every act of all the others engaged in this eterna nic drama of infinite crime, as you may find minian srching the Scriptures. The dear Master's quent to ds to Judas the fearfoun, ht of his besaying that he r at he pr

trayal comprehends it all: "And truly the Son of man goeth as was determined." It was the Holy God who determined it, and who also determines all things: but it was Satan-possessed and wicked hands that did all the wicked deeds. Most certainly, every foretold event by inspired prophets was before determined by the omniscient and omnipotent Lord, who revealed them: and so they must come to pass just as "Thus saith the Lord." "Believest thou the prophets," dear brother? Well, I am taking this labor and pains because I know you do, and to relieve and establish you in the precious truth of God's unlimited and universal dominion and Sovereignty. "For the eternal God is thy refuge, and underneath are the everlasting arms." "For there is no power but of God; the powers that be are ordained of God," wrote the inspired Paul. And he said this of the Pagan powers of wicked Rome. Ged's eternal purpose runs through all the universe, and securely embraces it all, and holds all in subjection to his control. Certainly it does, if he is the Sovereign and rules supreme, as the sacred oracles declare, and as you believe. "Not a sparrow shall fall on the ground without your Father."

As to the entrance of sin into the world, dear brother, Paul said it was by one man, and death by sin, and man is righteously accountable to God for all his sins, and under the most binding and perpetual obligations of his holy law and commandments, until all be fulfilled, and man be redeemed from all iniquity. For justice and judgment are the habitation of God's throne, and he will by no means clear the guilty. Therefore, without the shedding of the atoning and justifying blood of his Son, the Mediator, the man Christ Jesus, there is no remission of sins, nor justification unto life and holiness. This we believe.

Well, now, if sin and the curse of the law, righteous condemnation and death, with all the fearful consequences which lie between sin and death, were not embraced in the counsel and eternal purpose of the God of the everlasting covenant, then, let me kindly ask you, my brother, Why and unto what purpose was Christ verily foreordained before the foundation of the world, that by his own blood he might redeem his covenant people from all iniquity? Why, also, did God ordain the new covenant, order it in all things and make it sure, and establish this provision in it, "For I will forgive their iniquity, and I will remember their sin no more?" Why did God the Father choose His people in Christ before the foundation of the world, and bless them in Him with all spiritual blessings, that they should be holy and without blame before Him in love? Why all this purpose and provision of redemption and mercy and salvation, and yet sin and guilt and death have no place in the counsel and purpose of the Lord? It is said, "The legs of the lame are not equal."

Now, consider the word of the angel: "For He shall save His people from their sins." And thus of Paul: "Who gave Himself for us, that He might redeem us from all iniquity." Then, certainly, every sin and all the iniquities of all His countless people were imputed to Christ, and God imputed them to His Son; therefore they were all definitely known to God, and positively determined and fixed in His unalterable counsel and purpose; so accurately determined in number and magnitude, that not the least sin could possibly be omitted or left out, nor one more committed than Christ redeemed His people from; for they were all in God's infinite account, and all were laid upon the Meditator of the new covenant, the Surety of the better testament, who bore them in His own body on the cross, and put them all away by the sacrifice of Himself. But if only one accidental sin might possibly be committed by any of the people of the covenant, which was not included in the infinite account and laid upon the Redeemer, then He would not have redeemed us from all iniquity, the atonement would not have been full and perfect, and the whole work of salvation from all sin would have been impaired.

Moreover, dear brother, the very fact that [illegible] com-

nite Sovereign placed the one forbidd tree in t of the garden, and said to man, "For in the midst thou eatest thereof thou shalt in the day that surely die," but told him that He might freely eat of all the other trees, positively shows that the Lord had a far-reaching and infinite purpose in so doing; and that when Adam did eat, and so sin, and sinning, died, the purpose of God was not overturned, defeated or frustrated in the least. So far from it, all His eternal purpose, as embracing the riches of His everlasting mercy in the new covenant, and the infinite fullness of grace in Christ, whom the Father ordained before the world was, that He should save His countless thousands of people from their sins, most positively establishes the truth that the sin and death of man entered into the immutable purpose of God, as determined factors for which the Covenant God had made provision. Indeed, my brother, the whole Bible story is but an unfolding of this counsel and purpose and provision of the God of salvation.

Where would be the new and everlasting song of millions of redeemed sinners, to the praise of God and the Lamb, and the rapturous bliss of salvation in Heaven had not God's sovereign purpose been to withdraw His upholding power, and let man sin, and bring death, and then send the second Man to also die, put away sin, and abolish death? From thence arises all the everlasting glories of the resurrection. And so, the gate of death is made the open door into Heaven.

Yea, Heaven itself—holy, happy Heaven—is peopled with a countless multitude of glorified saints through the ordained entrance of sin and death! This, in its consummation, is wonderful! Even the angels desire to look into the mysteries of redemption from sin and death. And the crowning glory of the most lovely Jesus will be the transporting song of saved sinners, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God His Father; to Him be glory and dominion forever and ever. Amen."

Yours in servant love,

D. BARTLEY.

Dec. 15, 1900. Crawfordsville, Ind.

---

611 TYLER ST., WACO, TEX., Feb. 28, 1901.

ELD. J. C. SIKES.

Dearly Beloved Brother in the Lord:—Your kind and highly appreciated letter was received in due time, but several weeks have passed, and I have not yet replied. I have no excuse to render more than a deep feeling sense of my unworthiness, and my unfitness to reply to your request, which was to write something for publication in your prospective paper. I was somewhat surprised to hear that you anticipated publishing a paper, and I did have some fears for you in the undertaking; and I have thought that the Primitive Baptists had too many periodicals among them, or at least, I feel sure that much strife contention and many evils have been disseminate and fostered through these mediums of corre spondence. However, I am not able to say, nor do I wish to say anything to discourage you in your work. I feel assured if it is of the Lord and for His glory, there will be a blessing attending it, and I can only say you have my good will and I sincerely desire to see you succeed in a your lawful undertakings. If I was differentl situated in life, I might feel more free to write But being (as you are aware) an exile from a former privileges with my people, makes me fe delicate in attempting to write anything for publ cation. Still I hope I love the truth. I feel su that I am not ashamed of openly declaring th Jesus is my friend, my all sufficient Savior.

If I write on any subject, let my theme Jesus. When we are all cut off from other sourc of refuge, and our way is hedged in with dism forebodings, and our hopes are in peril, and all have or claim as our earthly support is taken, a we are left seemingly without friends or any co fort or consolation, then we are shown our c pendence, and can fall at the feet of the Mas and cry out, "Lord save [illegible] ish." often in

life have I been ready to faint by the way side, and say in anguish of soul, "is the Lord clean gone forever?" I have often felt that He was, and I have been vain enough to endeavor to find Him. But I have to learn that He always finds me first. He comes to me, and helps me, and gives me strength, else I remain in the dark and helpless. I am far enough advanced in years, it would seem to some, to be free from so much imperfection, and to have attained to the stature of a man. This is what some people teach, and claim that we have power to go forth and find the Lord at our option. But I must say, that this does not accord with my experience. I may not know any thing about true religion, and I some times have very serious doubts as to my acceptance with the Son of Righteousness. I make vows and break them; have fervent desires to serve the Lord, and something will divert my mind to a cold and barren subject of earth, and I become weak and tottering, and grave fears will enter the threshold of my soul, and I find no place to rest, no one to comfort or to give mo food.

Thus I go on from day to day, desiring to be sincere in all that I would do, and yet I fall so far short of what I feel is necessary, or what a follower of the meek and lowly Lamb ought to do, I am ready to say, I am not the man.

I am a stranger here below,
And what I am 'tis hard to know.

When the dear Lord comes to me, and restores unto me the joys of His salvation, and gives me grace and strength to come forth, I feel as though I had never been in need, and cannot then realize why I should ever have doubted His coming. Then it is, that with joyful strains of melody in my poor heart, though silently, I can exclaim within, (and I believe the Lord hears all our silent prayers), "Bless the Lord, Oh my soul, and all that is within me, bless His holy name." I can then say, "The Lord is my Shepherd, I snall not want."

Come life, come death,
Come then what will,
Jesus is my friend.

Dear brother, we can never tell of this wonderful story of love in all its details. We can talk and write about Jesus, but of His fullness, His wonderful majesty and power we can never fathom. We can never realize, we can never know all about it here. I sometimes find myself trying to open the door to eternity, vainly trying to know or in some way endeavoring to ascertain the condition of our departed ones; wondering if it is a reality that we will meet again in a way that we will know and be known. But here 1 am at sea again, without compass or rudder. I have to fall helpless and blind, and wait for the coming of the Master. If we meet in Heaven as one in Christ Jesus, free from sin, free from selfishness, and all fleshly desires are left behind, and there all is sunshine, glory, and one eternal perfection of praise, and purity of joy. What more need we desire? I believe, dear brother, that I will be just as happy with you in Heaven (if it is God's will that we meet there) as I will be with my parents, brothers, sisters, or my infants that have passed on. If we are one family—all one in Christ, then we are not divided; no, all one; what a glorious thought. How different this is to our earthly existence. Here we are strangers, scattered o'er the earth, living among a wicked and treacherous generation; many times having no assurance even of a true friend, and our prospects for a subsistence seems to be gloomy. But up there, I feel no pain of anguishing hearts will be felt. No parting of friends or sorrow to mar the tranquil joys of the Redeemed of the Lord. Then let us take fresh courage day by day, and as much as is in our power; go forth to battle, looking to our King for directions. I hope ere long (and I sometimes feel it will not be long) to lay my armour by, (if indeed I have one on) and enter that haven of rest.

I can't say that I have fought a good fight. No, indeed, I feel that I am a cripple, and have been a burden to my comrades. I have to be either nursed and w[illegible] pitinpon or neglected. My poor heart is influenced sometimes to complain that I have been neglected; but I desire to be patient and trusting in the Lord. The war will soon be over with me; and if I am numbered with the host that were chosen in Christ Jesus before the world began, all will be well. Now farewell.

Your poor brother in hope,
I. Harvey Webb.

CHRIST EXALTED.

Jehovah in council resolved to fulfill
The scheme from eternity laid in His will,
A scheme too profound for seraph to pry,
And all for the lifting of Jesus on high.

'Twas not for the creature salvation took place,
The whole was of God, to the praise of His grace,
And all to this glory shall attend by and by,
To accomplishing the lifting of Jesus on high.

His wisdom contrived the adorable plan,
Grace, mercy, and peace, and good will towards man,
The great three-in-one did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Diety shine,
Love, wisdom, and power; and goodness divine;
His justice and grace were honored thereby;
'Twas all for the lifting of Jesus on high.

When first the great project to angels were known,
They hailed Him in songs, as the Lamb on the throne.
The concave of Heaven resounds with their cry,
God man meditator, they lift Him on high.

Creation proclames the great work of Thy hand,
All beings and thing in the order they stand;
Productions by chance we are led to deny,
'Twas made for the lifting of Jesus on high.

All things for His sake did Jehovah prepare,
For of Him, and to Him, and through Him they are;
All systems and worlds that revolve in the sky,
Were made for the lifting of Jesus on high.

Set up as the head of His mistical frame,
He honored both Heaven and earth with His name;
And nothing was wanting which God could supply,
To aid in the lifting of Jesus on high.

When man was created what wisdom we see,
The whole he possessed was the image of Thee;
But, Oh! in his fall we are lead to espy
'Twas all for the lifting of Jesus on high.

When Adam to eat of the fruit was enclined,
It answered the end which Jehovah designed,
No purpose of wisdom was altered thereby,
'Tws all for the lifting of Jesus on high.

Here satan was nonplussed in what he had done,
The fall wrought the channel where mercy should run,
In streams of salvation which never run dry,
And all for the lifting of Jesus on high.

From hence it appears He made nothing in vain,
For Adam thus formed was a link in the chain;
In him 'twas decreed that his members should die,
And all for the lifting of Jesus on high.

The man that betrayed Him prediction foretold
The pieces of silver for which He was sold;
To prove his salvation the world we defy,
He fell for the lifting of Jesus on high.

The law that was given on Sinai of old
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.

In fulness of time he came under the law,
Its jots and its tittles he answered we know;
And, stretching His arms, did on calvary die,
To accomplish His litting to glory on high.

He slept in the tomb, till the morning arose
That signed His release and confounded His foes;
Then bursting its bars, He ascended the sky,
To reign in His glory, eternal on high.

—Kent, from Wilson Thompson's hymn book.

Elders Hardy and Sikes.

Dear Brethren.—After looking over your paper, The Advocate of Truth, I have decided to pen a few lines for your consideration; not that I feel worthy, nor that I think myself capable to instruct even the weakest of the weak; but to gratify a desire to speak to the little ones—as little children like to talk to those of their own size. And now, dear little child, if you feel to be the least of all the family, it is you that I desire to talk to. And while I speak thus to you, I am encouraged to think that we, though ever so small now, are only passing through the preparatory days to manhood. And while we now see as a child, think as a child, and speak as a child, we hope, as Paul said, "to enter manhood, where we can put away childish things." As a little child, we now play in the dirt, and get our garments so dirty, that I am almost ashamed to enter my Father's house, (church) where the dear old fathers and mothers are clad in their spotless white robes, which they have kept clean and washed in the blood of the Lamb, by their godly conversations and orderly walks in their every day life. Oh! how ashamed I feel then, just to look at my dirty self, compared to them in spotless white. Then, can you wonder at me desiring to talk to little ones, that feel like they were as dirty as I; and speak of our desires to get to be men and women, and not little dirty children? And now, dear old fathers and mothers, don't shut your doors on us because we are dirty. Remember that you were once children, and if by chance you were not as filthy as we little ones today, let your love, as a loving mother, go out for us; for we love you. And when you hear of our saying naughty little things, don't become angry with us, but in love rebuke us. If you knew how often we little dirty, trembling ones tried to step in your tracks to keep out of the mud, surely you would not step so far at one step. I know your pilgrimage is great and your march is a wearisome one; but don't be forgetful of your childish days; and then pray the Father to issue us little ones our daily bread, that we may soon be valiant soldiers on our march home, putting away childish things. Oh! dear little child, take courage. Paul said, "Unto me who am less than the least of all saints is this grace given that I should preach the unsearchable riches of Christ." So we see that God's grace makes the lea.t ones grow to be men.

Then be patient, and shun all the dirt you can, and maybe we will be men after awhile. But if we should happen to get so dirty by our childish ways that the old fathers rebuke too sharply, don't get angry with them, but be ye children in malice, soon to forget and forgive. And don't think that your childish days are longer than any one else's. I can call back to 1874 and remember well my thoughts when I would go to my Father's house (church) and see the old fathers and mothers robed in their spotless white and think that when I got as old as them and could keep as clean as them, that I would have no doubts. But 1901 finds me but a dwarf and just as childish as ever, and my garments dirty still. Now, dear old fathers and mothers, don't think that I have drawn your pictures too bright, for it is so with me. When I behold you in your devotions and think that you allow me to sit with you, it binds my heart in the strongest ties to you. Then, oh I pray thee, let us still live with you, if we are dirty and naughty little fellows. Now, dear little kindred in Christ, if this little childish talk is not too naughty, may be I will try to speak to you again soon, W. B. Sikes.

Crowell, Texas.

MY CALLING

I am a wretched sinner,
Called of God to preach
The mysteries of the Bible
Children of God to teach.

Oft' times I go to preaching—
I do not wish to go;
My mind is all vexation,
My heart is filled with woe.

I feel that friends will scorn me
And say I have no call;
But God who reigns in glory
Will be the judge of all.

I feel that I am not able
To do my Master's will,
But God will give me wisdom
My calling to fulfill.

I feel among the brethren
That I'm the least of all;
'Tis through great tribulation
I answer to my call.

—Selected.

A PRAYER.

Jesus, Savior, hear my humble prayer,
While before Thy mercy seat I bow;
Give me peace and free my soul from care;
Holy Father give me comfort now.

I am weak and sin doth trouble sore;
I am blind and cannot see my way;
Give me strength, I pray Thee, ever more;
Lead me to that land of endless day.

Wash me in Thy cleansing blood so free,
That was shed on calvary's frowning brow;
Take me home and I shall dwell with Thee,
Wear the victors crown—before Thee bow.

Jesus, Savior, send Thy spirit pure,
That shall lead me in the perfect way;
Give me grace that I may e'er endure,
'Till that golden blissful happy day.

—A. H. Cook.

Beloved in Christ Jesus our Lord:—It is very agreeable to communicate with those that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. (2 Peter, 1:1). If we are truly such as the apostle thus describes, we are among the highly favored ones of the Everlasting God, and I am sure as we muse upon the exceeding riches of His grace toward us, we shall be filled with adoring gratitude before His gracious throne. For a number of years, I have been saying to myself:

"I know not if the dark or bright shall be my lot.
If that wherein my soul delights be best or not.
It may be mine to drag for years toils heavy chains,
Or day and night my mete be tears on beds of pain.
But this I know, where e'er I go, there is a hand divine,
That holds me still, neath every ill, whatever lot be mine."

This sweet confidence in the Lord has many times been my strength and comfort amidst the trials in life's pathway. It is very comforting to be enabled to trust in the Lord. I am aware that in times of prosperity, when every prospect seems pleasing, that we may readily assent to the doctrine that "all things work together for good to them that love God, to them who are the called according to His purpose." But when in deep waters and sore afflictions, only the richly administered grace of God will enable us to say, "What shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10). Adversaties are included in the heritage of God's elect, and as it is the good pleasure of the Lord, that we shall experience tribulation in the world, we have need of grace, to be able in faith to say that our predestined pathway is the best. It is very blessed to remember that in all our changing scenes, our gracious and unchanging God will never leave us nor forsake us. He will guide us with His eye. (Psa. 32:8). Never for a moment does He take His eye off His people. "Mine eyes and Mine heart shall be there perpetually." (1 Kings 9:3). Then in the sweet persuasion of faith, we can say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in Heaven but Thee? And there is none upon earth that I desire beside Thee. My flesh and heart faileth, but God is the strength of my heart and my portion forever." The Psalmist says of his God "I will be glad and rejoice in Thy mercy, for Thou hast considered my soul in adversities." (Psa. 31:7). Others may stand aloof from us in our affliction, and we may have to say with David, "I looked on my right hand, and beheld, but there was no man that would know me; no man cared for my soul." But the God of our mercy abounds in consolations toward us in all our distresses. Sometimes our bark is wafted over lifes ocean by breath devine. We feel a sweet confidence that the Holy Spirit breaths upon us with divine and soul cheering accents, telling us of Jesus, of His wondrous love and mercy, of His unfailing compassion. Yes, He remembers to us the undying constancy of our beloved Savior. O, this is fair sailing, and we can sing in our glad hearts, "Yes, I shall soon be landed on yonder shores of bliss." But beloved of God, we have learned that the redeemed who go down to the sea in ships, that do business in great waters, shall see the works of the Lord and his wonders in the deep. (Psalm 107, 23-30) Adverse, stormy winds arise at the commandment of our God, our heavens are shroulded in blackness, and when neither sun nor stars in many days appear, and no small tempest is upon us, (Acts 27:20) then what straits we are brought into. Sorrows encompass us around and endless distresses we see; nor is it long before we are brought to our wits end. All our little strength is gone, our wisdom and all our creature resources fail us, then in our troubles we are drawn God's gracious working within us to cry unto Him in our distresses. We are to see the works of the Lord, and His wonders in the deep. Though the sea of our carnal nature may lift up its waves, and we fear that we shall be utterly engulfed, the voice of our Beloved hushes the storm, stays the winds, calms our disquieted hearts, and whispers His own tender mercy and love in our souls.

"With Christ in the vessel, we can smile at the storm." Then are we glad because we are in quiet, and we find consoling repose in the love and blood and righteouness of the Lamb.

"My times are in Thy hand." (Psalm 31:15). Do you believe this affectionately? Our times are not in our own hands, not in the hands of our friends, not in the hands of our enemies, not in the hands of the adversary—the devil. Then all the times that go over us, and over Israel, and all the kingdoms of the nations, (1 Chron. 29:30). are absolutely disposed of by the Lord God, omnipotent, who reigneth. Blessed thought! All the times that pass over us shall only be such as it is our Heavenly Father's pleasure for us to prove.

"Yea, times the tempter's power to prove,
And times to taste a Savior's love,
Must all begin and last and end,
As best shall please our God and Friend."

Then I am sure that times of adversity which the Lord has set over against the day of prosperity, (Ecles. 7:14) will be profitable times to those who fear the Lord. I know from experience that it is good to be chastened, afflicted and brought low. Our carnal nature may excite us to murmurings and we may kick against the tribulations of our pathway; but God who worketh all things after the counsel of His own will, will work all things together for our good. Yea, even our vileness, rebelliousness and perverseness which we are made so bitterly to feel, shall in the hands of God work for our good; for our gracious God will so humble and abase us in the dust at his feet, under the heart felt consciousness of our naughtiness, that our speech will be low out of the dust. (Isaiah 29:4). When the Lord lays before us our iniquities, and our secret sins in the light of His countenance, then our own wickedness corrects us and our backslidings reprove us, (Jer. 2:19) and by the Lord's favor we are contrite in heart at His gracious throne. We are not cast away, the Lord loveth us still. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel." (Jer. 51:5). "Where sin aboundeth grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness until eternal life by Jesus Christ our Lord." O, this is wonderful and with the hope that it embraces an unworthy sinner like me, my heart is bowed in melting adoration before the Lord. "In times of trial all our idols of silver and gold are found worthless, and are cast to the moles and to the bats, and the Lord alone is exalted in that day. There are times when our God gives commandment for our adversaries to be round about us." (Lam. 1:5, 7:17). For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth. Afflictions, trials, our sins, and the cruel persecutions of the devil. All we must and shall endure, but only in measure and weight as it pleaseth our Heavenly Father, and all shall work for our good. Then though sickness and pain, and sorrow our heritage be, though for a season if needs be, we are in heaviness through manifold temptations, though our sins and iniquities bring us into wretched captivity; though in us an evil heart of unbelief scans the dealings of the Lord in vain, and would insinuate that there is no help for us in God; though satan mock us, and hurl his fiery darts; though we are laid in the deeps; though all be as a waste howling wilderness around us; our God will never leave us nor forsake us. Thus it is written, "Then will I visit their transgressions with the rod, and their iniquities with stripes. Nevertheless My loving kindness will I not utterly take from him nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips." (Psa. 89:32-34).

Then, my dear brethren, when cisterns are broken, and creatures all fail; when no eye pities us, and no arm reaches forth for our salvation; when we are spiritually naked and famishing; when the enemy comes in like a flood, and we fall down and there is none to help, will our God, who hath taught and drawn us to trust in His name forsake us?

"Will He then His grace deny,
Lay His wonted kindness by?
Will He, can He say depart
To the humble contrite heart?
No our Christ is still the same,
Endless blessings on His name."

It will be our portion, once more to sing, "He restoreth my soul, He leadeth me in the paths of righteousness for His name sake."

Our Lord Jesus Christ is the friend that sticketh closer than a brother. "He loveth at all times." (Prov. 17-17).

The Son of God was made flesh and dwelt among us, and came into all our adversities. He was tempted in all points like as we are, yet without sin; and He suffered, being tempted, wherefore He is able to succor them that are tempted. (Heb. 2-18).

Hitherto this has been verified in God's elect and will be till the end of time. But if we are partakers of the hope of the gospel, it is our privilege, the Lord enabling us to say with the apostle, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

FRED. W. KEENE.

North Berwick, Maine.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH,

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist us in the circulation of THE ADVOCATE OF TRUTH and write for the columns.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, JULY 1, 1901. NO. 4.

THE SPECKLED BIRD.

(Jeremiah 12-9).

There's many birds of different wing,
The world delights to hear them sing;
But there is one that that's seldom heard,
The poor despised speckled bird.

This speckled bird is much abhorred,
By all who do not love the Lord;
And if you ask the reason why,
Her treasure is laid up on high.

She lives on food that others hate,
What she calls small the world calls great;
And food which others love to eat,
Is to her taste polluted meat.

All others live on tainted meat,
Just such as vultures have to eat;
Because the speckled bird won't join,
They all affirm she is unkind.

This speckled bird has meat from Heaven,
Not bought by her but freely given;
It is the food that Christians eat
While hovering round the mercy seat.

Upon her head her specks appear,
Look on her head, you'll find them there;
In every part where feathers grow,
There, specks do shine and brightly glow.

This speckled bird delights to sing
The praises of her God and King;
She views her specks as marks of Heaven,
And pledges which her Lord has given.

Thousands have tried to learn her song,
They do their best but still are wrong;
Their notes will do in every place
Except among those who are saved by grace.

This speckled bird will loud contend,
Her song's too good for them to mend;
And when she brings them to the test,
They talk and do like all the rest.

All other birds unite aud say,
Let us throw these little things away;
The things that split us are but few,
For we are birds and so are you.

The speckled bird now shows her robe,
The finest one upon the globe;
And in this dress made clean and white,
She is satisfied that all is right.

This robe's complete without a seam,
In it a fault cannot be seen;
For it is all the gift of God,
And only found in Christ her Lord.

The others then their robes bring forth,
From East and West, from North and South;
But warp and woof, and shape and size,
Were linsey woolsey in her eyes.

She did behold although so fine,
They were not gold although they shined;
For iron, brass and steel are bright,
When polished well, and please the sight.

Then said one of the vulture crew,
We know not what to do with you;
If you are right then we are lost,
And all our hopes of Heaven crossed.

Now we can pray and shout and sing,
And make our meeting houses ring;
But if you ask us for a cause,
We must admit we are at a loss.

Come every bird, we'll all unite
To put this speckled bird to flight;
Although we do not see alike,
We will all agree at her to strike.

The battle now is in array,
And they are sure they'll win the day;
Before they know what they're about,
The speckled bird puts them to route.

They stand amazed and wonder why
The speckled bird should them defy;
But if they knew who was at the head,
They'd wonder why they are not dead.

While thus whipped out they cannot rest,
They promise each to do their best;
Each one pretends his heart is stirred,
And that they love the speckled bird.

They are now an undivided band,
To work things to each other's hand;
Their own disputes they lay aside
Until the speckled bird is tried.

Each one has his work assigned,
One must be pitiful, another kind;
Each of them is at his post,
And each tries to do the most.

One tries hard to arrange his dress,
And seems to be in deep distress;
They are willing now to be the tool,
If they the speckled bird can fool.

Their skill is tried but all in vain,
They have their labors for their pain;
The speckled bird is still secure,
Kept by God's almighty power.

The speckled bird at last shall rest
From all her woes among the blest,
And Heaven affords her sweet repose,
When ruin shall confound her foes.

—Selected.

WHAT IS IT THAT SAVES A SOUL?

CONTINUED FROM LAST MONTH.

All doctrines, notions, forms, creeds, ordinances, and ceremonies, short of this manifested salvation, are as the dust in the balance, and as the driven stubble before the wind. What, for instance, is election, except it be revealed to my soul that I was elected before the foundation of the world? What is redemption to me, except the atoning blood of the Lamb be sprinkel on my conscience?—What is the everlasting love of a Triune Jehovah, unless that eternal love be shed abroad in my heart by the Holy Ghost?—What is the final perseverance of the saints, unless there is a blessed enjoyment of it in the conscience, as a personal reality? To see these things revealed in the Bible, is nothing. To hear them preached by one of God's ministers, is nothing. To receive the truth of these into our judgment, and to yield to them an unwavering assent, is nothing. Thousands have done all this, who are blaspheming God in hell. But to have eternal election, personal redemption, imputed righteousness, unfailing love, and all the other blessed links of the golden chain let down into the soul from the throne of God; to have the beauty, glory, and blessedness of salvation in all its branches, past, present, and to come, revealed to the heart, and sealed upon the conscience, this is all in all. And thus all doubts and fears, all convictions of sin, all cutting discoveries of inward vilences, all terrible views of God in the light of a broken law, all groans, sighs and tears, all heart sinkings, and dismal forebodings of death and judgment, that do not lead up to, and terminate in, a revealed salvation and a manifested Jesus, before a man closes his eyes in death, have no more to do with religion than the clanking of a madman's chains, or the howling phrenzy of a maniac. A man's soul must be damned or saved. And as far as inward religion is concerned, a man must have salvation as an internal reality, as a known, enjoyed, tasted, felt and handled possession, or he will never enter the kingdom of heaven. He may be Churchman or Dissenter, Calvinist or Arminian, Baptist or Independent, anything or everything, and yet all his profession is no more towards his salvation than the cut of his clothes, the height of his stature, or the color of his complexion. Everything of an outward nature, nay, truth itself, is a bed too short, and a covering too narrow. And thus all a man's consistency of life, soundness of creed, walking in the ordinances, long and steady profession, and every thing on which thousands are resting for salvation, of a merely external nature, can no more put away sin, satisfy the justice of God, and give the soul a title for heaven, than the oath of the common swearer, or the lewd conversation of a harlot.

If, then, we be asked what it is which saves a soul, we answer, that it is not works of righteousness which we have done or can do; nor the use of our free-will, which is only free to choose and love evil; nor closing in with offered grace, to do which we have no natural power; nor watchfulness, prayer, and fasting; nor selfdenial, austerity, and outward sanctification; nor any duties and forms; nor, in a word, any one thing singly, or multitude of things collectively, which depend on the natural wisdom and strength of man. Nor, again is it head knowledge, nor firm conviction of truth in the judgment, nor such workings of natural conscience as compel us to assent to a free grace salvation, nor a life outwardly consistent with the gospel, nor membership in a gospel church, nor natural attachment to the children and to the ministers of God, nor zeal for experimental religion, nor sacrifices made to support truth. Nor again, does salvation consist in doubts and fears, tribulations, temptations, workings of inward corruption, legal terrors, fits of gloomy despondency, and heart-rending despair.—All these things "accompany salvation," and are to be found in all the heirs of glory; but some of them or all may equally be found in hypocrites, apostates, and reprobates. Nor again, does salvation consist in desires, for the "sluggard desireth and hath not," nor in tears, for "Esau cried with an exceeding great and bitter cry," (Gen. xxxvii.34;) nor in merely seeking, for "many shall seek to enter in, and shall not be able," (Luke xiii.24;) nor in wishing, for, "it is not of him that willeth," nor in running, "for it is not of him that runneth," and though "in a race run all, one alone, receiveth the prize." Neither does salvation consist in outward gifts, as preaching and praying, as a man may "taste of the heavenly gift," and yet "his end be to be burned," (Heb. vi. 4, 8) whilst Paul prophesied, Judas preached and the sons of Sceva adjured devils by the name of Jesus. Nor does it consist in natural faith, as "Simon Magus believed and was baptized," (Acts viii. 13;) nor in natural hope, as there is "the hope of the hypocrite that shall perish;" nor in natural comforts, as there is "a walking in sparks of our own kindling;" nor in vain confidence, as "the fool rageth and is confident," (Prov. xiv. 16;) nor in talking about religion, for "a prating fool shall fall;" nor in being thought well of by others, as Paul once thought well of Demas, (Philem. 24,) "who loved the present world;" (2 Tim. iv. 10;) nor in the children of God feeling a union with us, as David "took sweet counsel with Ahitophel, and walked to the house of God in his company."—(Ps. iv. 14.) To sum up the whole, salvation does not consist in anything of the flesh, that is, in anything earthly, human, and natural," as "the flesh profiteth nothing," (John vi. 63;") neither "they which are the children of the flesh, are these the children of God; but the children of promise are counted for the seed." (Rom. ix. 8.) Thus, no man can deliver his own soul, nor give to God a ransom for himself or his brother, (Ps. xlix. 7;) but all "flesh is grass," fit only to be cut down by the mower, and to be cast into the oven. (Matt. vi. 30.)

We come, then, to this conclusion, to which God sooner or later brings every elect soul, that those who are saved, are saved, because God will save them; that "he hath mercy on whom he will have mercy," and on them alone, (Rom. ix 15;) that he saves them, not from any foreseen goodness in them, but of his own distinguishing, sovereign grace; that he loves them freely, eternally, and unchangeably; and that they are redeemed, justified, quickened, sanctified, preserved

and glorified, only because they are the objects of the undeserved love of a Triune Jehovah.

Here, then, is the answer to the question, "What is it which saves a soul?" 1 Having an interest in the electing choice of God the Father, in the redeeming blood and justifying righteousness of God the Son, and in the quickening, sanctifying operations of God the Holy Ghost. This is the inheritance sealed to the elect as eternally theirs, by "a covenant ordered in all things and sure." This is salvation outwardly, and he that has neither part nor lot in this salvation, will perish in his sins under the tremendous wrath of a just and holy God. But there is 2, the salvation inwardly, which consists in the manifestation of Jesus to the soul, whereby electing love, atoning blood, justifying righteousness, and an eternal inheritance beyond the skies, are sealed home upon the soul, and made personal, individual realties. To this inward enjoyment of salvation, all the children ofGod are predestinated, and none of them die without a greater or less share of it. Some of them, indeed, are now being plunged into the terrors of the law, others doubting and fearing, others cutting themselves off as hypocrites, others groaning beneath the weight of sin, others overcome by the power of their lusts, others harrassed by the devil, others fainting by reason of the way, and all engaged in a terrible conflict with the old man of sin. Some, again, are cut to the heart on account of their backslidings, others abhorring themselves in dust and ashes, others buffetted with the sorest temptations, others filled with rebellion and fretfulness, others entangled in Satan's snares, and others sitting in stubborn silence, or well nigh swallowed up with despondency. Some have never found their Saviour, and others have lost him; some have never felt pardon and deliverance, and others have been "again entangled in the yoke of bondage," some are shut up, and others can come forth; some are hoping against hope, and others doubting against evidences; some are "plagued all the day long, and chastened every morning;" and others are fearing they are bastards, because "the rod of God is not upon them."

But as all the family of God have a common interest in the salvation that is external, so do they all agree in this point with respect to the salvation that is internal, that it must be a supernatural religion, a manifested Savior, a revealed righteousness, a sprinkled conscience, a sealed pardon, a shed abroad love, an enjoyed redemption, that alone will satisfy or save. And thus all their strippings, emptyings, chastisements, temptations, conflicts, sorrows, sighs, groans, and tears; all their doubts, fears, terrors, quakings, gloom, and despondency; all their views of the justice of God in a holy law; all their ups and downs, changes, vicissitudes, guilt, condemnation, and bitter feelings of anguish on account of sin; in a word, all their experience of the depths of a desperately wicked heart; all; all serve in the hands of the blessed Spirit to bring them to this point, that salvation is in the blood and righteousness of Christ alone, and that this salvation must be revealed to them, and in them, to deliver them from the flames of hell.

"But," say the Arminians, "if salvation be such as is here described, what becomes of the interests of morality, what provision is made for good works, what security is there for holiness of life? Will not a belief of his election make a man presumptuous, a confidence in his final perseverance render him careless, and a persuasion that he cannot sin himself out of the covenant lead him to licentiousness?" To this we answer, "Yea; such will be, and are the fruits and effects of the doctrines of grace, when they are not wrought by the hand of God in the soul, but are learnt, as hundreds learn them, in the understanding and judgment only." But this effect does not prove them to be untrue, but is rather a fulfilment of the word of God. "Let their table," that is the doctrines spread before them, on which they profess to feed, "become a snare, and that which should have been for their welfare, let it become a trap." (Ps. lxix, 22). We read of "spots" in the primitive believers' "feasts of charity, feeding themselves without fear." These drank into the doctrine of election, etc., unmixed with holy awe, unattended with a trembling at God's word, and a spiritual reverence of his terrible majesty. Now these characters are said "to turn the grace of God into lasciviousness, and to deny," that is, by wicked works, "the only Lord God, and our Lord Jesus Christ." (Jude 4:12).

But because ungodly men pervert the right ways of the Lord, and abuse truth to their own destruction, does it follow that the same effects follow the same doctrines, where they are spiritually taught and spiritually received? The rays of the sun draw up ague and fever from the pestilential marsh, and turn a dead carcass into carrion. But is the sun less pure, are his beams less bright, are his rays less cheering, is his genial warmth less fostering to every herb, fruit, and flower, because he draws putrefaction out of what is in itself putrid, and corruption out of what is in itself corrupt? And thus, because the doctrines of grace received into a corrupt heart serve only to draw forth its natural corruption, it does not follow that it is so where the word of life is received "into an honest and good heart," (Luke viii, 15) that is a heart made good, or like unto God, (Matt. xix, 17) by the impress of His divine image. In this prepared soil the doctrine of grace takes deep root, and being watered from time to time by the dews and rains of the blessed Spirit, bring forth fruit abundantly. Thus they bring forth, 1, inward fruit. Of these the first is conversion, which consists in a change of heart, a change of affections, a change of feeling, a turning from formality to spiritually, from free will to free grace, from self-righteousness to self-abhorrence, from hypocrisy to honesty, from self-justification to self-condemnation, from profession to power. The second is godly fear, which realizes God's heart-searching presence, trembles at His frown, dreads His displeasure, is afraid of His judgments, feels his chastening hand, and seeks above all things His favor and the light of His countenance. The third is humility, which springs from a knowledge of God and a knowledge of one's self, and consists in a spiritual acquaintance with the deceit and wickedness of the heart, in esteeming others better than ourselves, in feeling how little grace and real religion we possess, in confessions of God and man of our vileness, in sitting at Jesus' feet to be taught by him, in taking the lowest room amongst the children of God, in being a babe in helplessness, weakness, foolishness, and nothingness. A fourth inward fruit is godly sorrow which springs from a view of a suffering Savior, and manifests itself by hatred of self, abhorrence of sin, groaning over our backslidings, grief of soul for being so often entangled by our lusts and passions, and is accompanied by softness, meltings of heart, flowings of love to the Redeemer and of indignation against ourselves, and earnest desires never to sin more. A fifth fruit is hope, which springs up out of despair, and is raised up in the soul by a spiritual discovery of the compassion, the mercy, the forbearance, the loving-kindness, and the pity of the Father of mercies, and the God of all comfort. This opens the heart in prayer, melts down its sullen obstinacy, enlarges its narrow, selfish, jealous, contracted views of God, holds it fast as a sure and steadfast anchor amidst storms and tempests, and encourages it to wait at mercy's door till full deliverance comes. A sixth fruit is love, which consists in love to God, on account of His tender mercies, loving-kindness, and forbearance in the midst of, and in spite of all our crookedness, obstinacy, perverseness, and dreadful wickedness; in love to Christ, as a Savior, so suitable to our miserable condition as filthy, polluted, justly damned wretches; in love to the exercised, harassed, and tempted children of God, as fellow-sufferers and fellow-heirs; in love to the ministers of Christ, as messengers with a message to our guilty soul, as intepreters of our experince, as stewarts of heavenly mysteries, and discoverers of the secrets of our hearts; (1 Cor. xiv, 25) in love to the truth of God which makes us free; to the word of God, which has entered our hearts and to the promises of God, which have from time to time encouraged us. These are only a few of the inward fruits which the doctrines of grace, spiritually received into the soul, invariably produce.

But besides these, there are, secondly, outward fruits. Such are, separation from a profane world, and separation from a professing world; honesty and boldness in the cause of truth; liberality to the poor and needy of God's family; general consistency of life and conversation; abhorrence of all the tricks of trade, lies of business, and frauds of commerce; hatred of flattery, given or received: in a word, a life agreeable to the precepts and ordinances of the gospel.

Such are the fruits inward and outward, which are produced by the doctrines of grace, when applied to the soul by the blessed Spirit. God being the only fountain of life, grace, and faithfulness, the soul that is brought in His blessed presence, to walk with Him, to have communion with Him, and to enjoy access unto Him, derives, for the time, from this holy nearness, faint marks of resemblance unto Him.

And thus, eternal election revealed to the soul, personal redemption applied to the heart, imputed righteousness sealed upon the conscience, and never-failing faithfulness manifested within, so far from leading to licentiousness, are the only truths which will produce real fruit. And on the contrary, all self-denial, outward sanctification, mortification of the flesh, long prayers, and all the good works of the Arminian catalogue, are nothbut counterfeits and imitations of the fruits of the Spirit, and will, therefore, leave their deluded owners to the just vengeance of Him who is a consuming fire.

THE END.

RIPPLES OF THE OCEAN.

Let me hear Thy gentle whispers,
And my songs shall rise to Thee;
Let me feel love's sweetest touches,
And my soul shall sink in Thee.

Let me see love's looks so tender,
Smiling on vile sinful me;
And love's sweetest tenderest story,
I will ever tell of Thee.

Let Thine arms of love entwine me,
Oh! so much to ask of Thee;
For I'm black, but Thou art comely,
This sweet thought is all my plea.

Let Him kiss me with love's kisses,
For Thy love is sweet to me;
Let love's chain be ever round me,
This will bind my heart to Thee.

Prone to wander, Oh! I feel it,
Prone to wander far from Thee;
May love's fetters draw me closer,
Closer, closer, Lord to Thee.

Let me see Thy face dear Savior,
Let me hear Thy voice so sweet;
And love's tongue shall speak Thy wonders,
And love's tears shall wash Thy feet.

Now I hear love's sweetest whispers,
Now I feel His love to me;
And I see in all around me;
That His love to me is free.

Matchless lover of poor sinners,
'Tis most wonderful to me,
That I'm loved when others better,
Are in justice passed by Thee.

Oh! to think that I am Jacob,
And deserve no good from Thee;
For I've robbed and wronged my brother,
And he's better far than me.

Why God loved me and not Esau,
Why, oh why, should this be true?
In this world we love the better,
He's the better of the two.

Why God called me and not others,
Why I to His garment cling,
Why He wept o'er my transgressions,
Is my wonder, O my King.

Komoka, Ont. J. LINCE.

CORRECTED.

The Bethel Association of Primitive Baptists will be held with Cedar Creek church in Henderson Co., Tex., commencing on Friday before the first Sunday in August, 1901. Those coming by rail will get off at Trinadad, where they will be met with conveyance on Thursday evening or Friday morning. Trinidad is on the Cotton Belt R. R. All are invited.

ENDORSEMENT.

ELDER J. C. SIKES.

Very dear brother:—I want to say through your paper to the true lovers of the most high God, that does as He pleases in Heaven, in earth, in seas and all deep places, that as there is so much said on or about the predestination of God concerning all events, that they may know where I stand on the subject, and in short I will say that I endorse your piece on predestination that you wrote and sent to the Gospel News and was published twice in it, and you republished in the first issue of your paper, THE ADVOCATE OF TRUTH; and also your piece in first issue of THE ADVOCATE OF TRUTH on the relationship between God's predestination and the events of time. Now, I will say to all who know the Lord in the free pardon of their sins, that if you have not set forth the truth of God, revealed in the Holy Scriptures in a plain, simplified manner, then I am deceived, and know not the truth. If God does not rule in the kingdom of men, then Daniel was mistaken when he said, "That the Most High ruleth in the kingdoms of men and giveth it to whomsoever He will." Nebuchadnezzar said that "He set over it (the kingdom of men) the basest (wickedest) of men." (Dan. 4:17). He also said, "That God doeth His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him what doest Thou." This says that God is among the inhabitants of the earth; then He is not sitting off to one side, grieving with His fingers stuck in His eyes, because the wicked are outdoing Him, and He cannot have His way about matters. God is a sovereign, and reigns among the wicked as well as among the righteous. The Psalmist says that "God turned the hearts of the Egyptians to hate His people, to deal subtility with His servants." (Psalm 105:25). So we find in Holy Writ that God turns men's hearts to hate others, yet, God is just in so doing. The wise man Soloman says, "The king's heart is in the hand of the Lord; He turneth it whithersoever He will." (Prov. 21:1) Did God not turn the heart of Nebuchadnezzer upon Judah to destroy Jerusalem, and captivate the people, and carry them to Babylon! And did not the Lord punish the king of Babylon? He even destroyed his whole kingdom for the way they treated His people. (Jer. 25:9-12). Is God unjust? God forbid. Did not God make Sihon, king of Heshbon's heart obstinate that he would not let Israel pass by Him? Did God not harden his spirit at the same time? Yes. Was it not righteous in God? Yes. Was it not wickedness in the king? Yes. (Deut. 2:30). Did not the Lord harden the hearts of those natives that came against Joshua in battle, at the time that wonderful battle was fought, when Joshua purged the land of Canaan, and took it for their possession? God hardened the hearts of these nations to come against Israel, and yet God favored Israel, and gave them the land. What was this done for? It was to fulfill God's purposes. Was God unrighteous? Nay, verily. (Josh. 1:20). So we see that God turns nations against nations, and rules in the battle, and gives the kingdom to whomsoever He will.

Now, while I believe that God rules the wicked, as well as the righteous, I do not believe that He rules them in the same way that He does the righteous. He reigns in the hearts of the righteous, and enables them to perform every righteous act that they do; but the wicked, He leaves them to the wicked inclinations of their wicked hearts, to carry out their wicked designs, so far as they will carry out the purposes of God, and then God will throw the power of restraint on them, "For the wrath of man shall praise Him and the remainder He will restrain." (Psalm 76:10).

While I believe that the wicked are carrying out the purposes of the most high God, I do not believe that He causes or influences them with His Holy Spirit to do so. He has a plan of His own get up, for He says that He hardens men's hearts, and He says that He put it in the hearts of wicked men to fulfill His will. (Rev. 17:17). He also said that He put a lying pirit in the mouths of 400 of Ahab's prophets. (2 Chron. 18:22). Now, how the Lord does this, is His business. He is able to take care of Himself. His word says that He does these things, and it is impossible for Him to lie. I am willing to stand still and let God be God, and do as He pleases with His own, which is the earth and the fullness thereof. Now Bro. Sikes, I did not expect to write only just an endorsement of your two pieces that I mentioned, but my mind got to traveling on this matter, and I could not stop and be satisfied. I could say a great deal more but I will desist. If you do not think that this is worthy of space in your paper, then cast it to the waste basket. If you publish it, correct all mistakes and bad spelling, also look over my imperfections. Brethren, one and all, throw the mantle of charity over me and bear with my imperfectness, and don't condemn me unless you can do it with divine truth. Don't use harsh assertions unless you can do it on Divine foundations.

Your brother in bonds of afflictions,

Merit, Tex., Hunt Co. S. M. DICKENS.

TEXT:—"The Kingdom of Heaven is like to a grain of mustard seed, which a man took and sowed in his field; which indeed is the smalest of all seeds, but when it is grown it is the greatest of all herbs." (Matthew 13:31-32). "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." (Isa. 2:2).

Jesus, in this 13th chapter of Matthew, was teaching His disciples, because it was given to them to know the mystery of the Kingdom of Heaven; but to some it is not given. I presume, therefore, that these disciples constitute the field into which the seed was sown, not the disciples then present alone, but to all that should so become through the word to them administered. And as the opening of these parables is an unfolding of the mysteries of the Kingdom of Heaven, so it is strengthening, comforting, and causing growth in the children of this Kingdom. Now, would I address myself to such as Jacob, who is the lot of the Lord's inheritance: who like him has been found in a waste howling wilderness, led about and instructed, and preserved as the apple of an eye. To you is the word of this salvation sent, that seeing ye might perceive; for prophets and righteous men in past times have desired to see the things which you see, and have not seen them; but unto you it is given to know the mysteries of the Kingdom, but to them it is not given; to you it is comforting, upbuilding; to them it is confusion. The Kingdom of Heaven is then the Kingdom of God, of peace, of righteousness. How distinct from all others? We are told it is like a grain of mustard seed, the least of all seeds. Yet in it is unfolded the mystery which is hid from the world, and revealed to babes—little ones. What a mystery, that God of mercy should so provide for these little ones, who found by His messenger of His covenant, in the Kingdom of this world, ruled over by the gods of this world, as a king: and this little seed sown in their hearts, (understanding) which quickens and enables them to receive substance from the things furnished by the King of Heaven, in the workmanship of His hand; so that it not only germinates, but comes forth as a sprout, and adds from day to day to its stature, until it becomes the greatest of all, and becomes a tree above every production of earth; (herb) so that many nations shall say, "let us go up to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths; for the law shall go forth of Zion, a measuring rod from Jerusalem." Observe how this sprout, coming forth of this diminutive seed gathers substance from a chain of circumstances, which interlocked into each other, have brought about certain and evidently a purposed end; how the little life encouched, excludes others, such as vain confidences, as strange God's confidence, in the wisdom of man, is brought to naught; confidence in that self of thine, is wholly destroyed, so that self denial is standing out in plain manifestations in word and act, that although these, the confidence of the worldly wisdom, is yet lurking, and is made manifest by the presence af doubts like this, that after all, I in my ignorance may be deceived, certainly so many seeming good and wise men cannot be wrong. I, therefore, may be deceived; may but be grasping the shadow and nipping the substance. That though such weeds spring up continually, and threaten to hinder the growth of this little mustard seed, He who planteth by His wisdom, also cultivates so that it stands out in legible characters: "I know thy thoughts that I think toward you, thoughts of peace, and not of evil, to give you an expected end." (Jer. 29:11).

Such hindering growth are in due time severed from their support by that successful weeder, the sharp two edged sword, which divides assunder soul and spirit, and discerns the thoughts and intents of the heart. Many are those earthly productions, which would hinder the growth of this plant, but they all, being cut down and decomposed, serves a fertilizer instead of hindrances, so that he who observes is enable to discern that all work together to accomplish for good, according to the purpose of Him who sowed, saying by the mouth of the prophet' "In the days of these kings shall the God of Heaven set up a kingdom." So it was sown, and so it will continue to grow, until it shall be established in the top of the mountain, or higher than the highest, exalted above all the hills, and fill the whole earth, so that all nations shall see it. The enemies shall bow down before it and acknowledge its greatness. Now will you observe that the Lord has shown you all this, that this is simply faith which was once delivered to the saints. It has sprung up from the planting of the Lord in your heart, and according to His purpose the weeds which are decaying become fertilizer; and instead of hindrance, stimulate the growth. Behold, all opposers, can do nothing against the spirit of truth, but for the truth this spirit of truth, sown in the understanding, after the manner of all life, builds its own body—a new creature—created after God in righteousnes and truth; and while it abides in time, it still grows, until it arrives to the fullness of the stature of a perfect man in Christ Jesus, then to be transplanted in that Heavenly Jerusalem, accomplishing the end which was purposed by Him, who said, "My counsel shall stand, I will do all my pleasure." This is the second Adam, a quickening Spirit. Yours,

Emmet, Ark., June, 1901. B. L. LANDERS.

NOTICE TO SUBSCRIBERS.

When sending subscriptions or communications for THE ADVOCATE OF TRUTH, please address it to THE ADVOCATE OF TRUTH, Tidwell, Tex. Then either of us can handle it in the absence of the other. But when it is addressed personally to one of us, we cannot tell without breaking it open whether it is intended for THE ADVOCATE OF TRUTH or private matter.

When any subscriber wishes their paper changed from one office to another always state the name of the office from which it is to be changed as well as the one to which it is to be changed.—[EDS.]

COMMUNICATIONS WANTED.

Brethren, please send on your communications. We desire to fill the ADVOCATE OF TRUTH with good wholesome matter, and we don't want to do all the writing ourselves. The more we have to select from, the better we can make the paper.

We desire to put forth a paper that will be second to none, and one that the regular old fashioned Primitive Baptists will be proud of.

We would like to have some experiences to publish, so let every one feel that they are invited to write.—[EDS].

NOTICE TO SUBSCRIBERS.

When remitting subscriptions to THE ADVOCATE OF TRUTH please do not send postage stamps as we can not use them; send P. O. Money Order payable at Greenville, or registered Letter. Make all order payable to THE ADVOCATE OF TRUTH.—[EDS.]

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH. Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, JULY 1, 1901.

THE RESURRECTION OF THE DEAD.

The subject of the resurrection is one that should and does (when rightly understood) afford great comfort and consolation to poor way worn pilgrims in this dark world of sorrow, sin, and death, who realize that they have no abiding city here.

The resurrection of the dead is the very basis of the gospel of the blessed Son of God, and the foundation of the christian's hope. Without it, man would not be benefitted by the death of Christ. For if there be no resurrection of the dead, then Christ is not risen. There is no denying this proposition, for it is a plain statement in Holy Writ. To deny it, is to dive head long into infidelity, so all we need to do in order to prove the resurrection of all the saints, is to prove the resurrection of Christ; and all we need to do in order to prove the resurrection of Christ, is to go to Joseph's new tomb, on the third and appointed morning, and search for His body. Do you find it there? No, but we meet a heavenly messenger who asked us "why seek ye the living among the dead?" Then he told us, "He is not here, He is risen from the dead, come and see the place where the Lord lay." This settles it forever, if we take the testimony of the angel. That body of flesh and blood which died upon the rugged cross, and was buried in Joseph's new tomb, was raised from the dead. And if it was the flesh and blood body of Christ that arose from the dead, then it is evident that it is the flesh and blood bodies of His saints that shall be raised from the dead. For His was as surely a human body as was theirs. Paul said, "For as much then as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through the fear of death were all their life time subject to bondage. For verily He took not on Him the nature of angels; but he took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren." We see from this that He was made just like we were. Possessing a fleshy body just like ours, and this fleshy body was laid in the tomb. And it was of this same body that the angel spake when he said, "He is not here, He is risen from the dead; come and see the place where the Lord lay." Paul says, "But now is Christ risen from the dead and become the first fruits of them that slept." If then He is risen from the dead and has become the first fruits of them that slept, He stands as an everlasting assurance that the bodies of all His saints shall be rised just as He was, and made just like him. The full crop must be just like the sample, or first fruit, else the first fruit has failed to fairly represent the full harvest. When we see the first fruit of a young tree, we expect it to continue to bear the same kind of fruit. If then Jesus is the first fruit of them that slept, God will be disappointed if all whom He represented does not come forth like Him.

In view of the fact that we shall be raised just as He was, Paul says, "Who shall change our vile bodies and fashion them like unto His own glorious body."

It is evident that we cannot deny the resurrection of the bodies of the saints, without we also deny the resurrection of the body of Jesus. For Paul says, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen? and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is Christ not raised; and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Surely no point of doctrine was ever made clearer, nor its importance urged stronger, nor the consequences of its denial pictured more vividly than is the above subject by the inspired Apostle. Christ is not risen, our preaching is vain, ye are yet in your sins, and all who have fallen asleep in Christ are perished if the dead (bodies of the saints) rise not. How absurb then to deny it: how dare any child of God to deny it? No wonder the Apostle said, "If in this life only we have hope, we are of all men most miserable."

And that he is talking about the natural corrupt mortal bodies of the saints, is attested by the following language: "It is sown (put in the ground) in corruption, it (the same) is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it (the same body) is raised a spiritual body." And later on in some chapter he says, "Behold, I shew you a mystery; we shall not all sleep, (die) but we shall all be changed," how is this? If life leaves this old body is it not dead? If it is a fact that the saints who are alive at the coming of Christ must drop their mortal bodies, then all must sleep, for that is all that those gone before have done. But we shall not all sleep, "But we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised, incorruptible, (raised from where, dear brethren?) and we shall all be changed." For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Death and the grave must both give up their victims. Daniel says, "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." Where are they sleeping? In the dust of the earth. What is it that is sleeping in the dust of the earth? The bodies of the dead. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that sleep in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of His place to punish the inhabitants of the earth for their iniquities; the earth shall disclose her blood, and no more cover her slain."

What more could be said to make this subject clear. We have found that it is the vile body, the mortal body, the natural body, the body that dies, the body that is laid in the grave, that molders to dust that is to be raised again. The earth must disclose her blood and no more cover her slain. The grave must be robbed of its victims. Death must give up its prey.

Those that sleep in the dust must awake. Dead bodies must arise. This mortal must put on immortality, and this natural be changed to spiritual. No wonder Job could say, "O that my words were now written, that they were printed in a book, that they were graven with an iron pen and lead in the rocks forever. For I know that my redemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

Even after this body has been consumed by worms, yet in our flesh we shall see God. But says one, flesh and blood cannot inherit the kingdom of God. This is blessedly true; but it does not say that they cannot enter the kingdom of God. Inherit means to receive or take by birth as your natural right. Our natural birth which is a flesh and blood birth does not entitle us to the kingdom of God. Even though we were Abraham's seed we are not entitled to it on that ground; for John told the Jews not to think to say in themselves that they had Abraham to their father. They evidently thought that they were entitled to the kingdom because they were the flesh and blood descendants of Abraham. But we cannot inherit it in that way. Neither does corruption inherit incorruption; but this corruptible must put on incorruption just the same. Paul said, "I would not have you ignorant brethren, concerning them which are asleep, (dead) that we sorrow not as others, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Just as sure then as we believe in the resurrection of Christ, we are forced to the belief that all His people shall be raised just as He was. If His body rose, then must theirs rise also. It is "Christ the first fruits; afterwards they that are Christ's at His coming." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort ye one another with these words." Yes, glorious words of comfort. Who can afford to mystify them and destroy their comfort. We which have a hope, rejoice in them, and they comfort us when death claims those that we love, we can rest on the resurrection of Jesus as a guarantee that they shall also rise.

But if the dead rise not, then Christ is not risen, and if Christ is not risen, then our preaching is vain, youa faith is vain, and ye are yet in your sins. Perish the thought forever, for it blasts all our hopes, and makes us of all men the most miserable.

Yours in Hope of the Resurrection,

S.

COMMUNICATIONS WANTED.

Brethren, please send on your communications. We desire to fill the ADVOCATE OF TRUTH with good wholesome matter, and we don't want to do all the writing ourselves. The more we have to select from, the better we can make the paper.

We desire te put forth a paper that will be second to none, and one that the regular old fashioned Primitive Baptists will be proud of.

We would like to have some experiences to publish, so let every one feel that they are invited to write.—[EDS].

CORRECTION.

In the June issue of THE ADVOCATE OF TRUTH appeared an article entitled "Is Predestinaton the Cause of Sin" by Eld. D. Bartley. This article was copied from *The Gospel News*, which fact should have been stated in connection with the article. We hope this will clear up any misunderstanding that may have been caused by the neglect. —EDS.]

ASSOCIATIONAL.

The New Hope Association of Primitive Baptists will convene with Lebanon Church, in Hunt Co., Tex., 2 miles northeast of Merit, and 6 miles southwest of Celeste, on the G., C. & S. F. R. R., commencing on Friday before the fourth Sunday in July, 1901. Those coming by rail will be met at either place with conveyance.

J. C. SIKES.

SALVATION.

ELDER J. C. SIKES.

Dear and Precious Brother:—As the rain has kept me at home to-day, and feeling as I do, that I wish to give vent to my feelings, and I do hope it is the love of God in my heart.

I feel like using the language of the Apostle Paul in 2nd Cor. 6:11. My dear brother, I do hope my mouth is opened unto you, and my heart enlarged with the fulness of God's love, for we are informed that he that is born of God loveth and knoweth God. Then, my brother, if we are born of Him, we love Him. Whom to know is eternal life, and this life was in His Son. Even before time was, this was in His Son, for He was verily foreordained, stood as a lamb slain, "but manifested in these last times for you, (the church) which is His body, the fulness of Him which filleth all in all; a people that are kept by the power of God, not of man nor any set of men, but simply God, and Him alone, for, oh my brother, I know, and I believe it is experimentally true with every child of God, that if they can stop and think for one moment, they are bound to say, O Lord, I am not sufficient of myself to even as much as think one good thought. No! No! ! They feel that they are but poor beggars, begging the Lord to have mercy on them—poor unworthy sinners—realizing as they do, that in them dwells nothing good. But you, poor helpless child, do know that all of your help does come from above, from the Father of lights, in whom is no variableness, neither shadow of a turn. Then, my dear people, until the Father of these lights send them to light up your pathway, it is a mighty dark and thorny desert which you pass through; or at least this is the way of my sojourn here; and my dear people, I know full well that I cannot produce the light. I may desire it with the greatest of anxiety, but it comes only in the Lord's own good time and way; and I do believe with all of my heart, that the darkness is just as essential as the light. It teaches us that we are dependent upon God. It causes us to praise Him for His deliverance, for His mercy towards us.

I, once when a small boy, was lost in the thick forest, among swollen streams. The thick clouds were threatening to storm and tear things to pieces. Oh! what a terror of mind I was in. I could not find my way out; but after meditating my condition for some time, I looked and saw an opening and started to see what it was, and upon my arrival there, I found out it was our neighbor's field. There was rejoicing there with me. Oh, how thankful I did feel! Now my dear people, I had tried hard to get out of that condition, but could not. I had sat down there heart broken, given up all hopes, and even so in my pilgrimage here, up to this good hour, I find myself lost, totally swallowed up by darkness; and I will desire to be delivered, but I have to wait for my light spot, as I did when lost in the forest. But I tell you these things work out for our good in the end, for everyone that the Lord loveth He chaseneth, and we know that no chastening seemeth pleasent but grievous, but afterwards worketh the peaceable fruits of righteousness to them that are exercised thereby. And again Paul says that he glories in tribulation, that the power of God might rest upon him. Then, I understand that these are the Lord's ordained ways and purpose of making His power to rest upon us, teaching us our sufficiency is of Him, and not of man. Then to all poor and afflicted people, (and the Lord said, "I leave in the midst of thee, a poor and afflicted people, and they shall trust in the name of the Lord,") tbe old prophet Isaih says, "They that wait upon the Lord shall renew their strength; they shall run and not get weary." And I want to tell you, my dear people, the reason they don't get wearied. David says "it is because the Lord is the strength of their life, He is all of your salvation." (Psa. 27:4). And having that strength and salvation, you become obedient, not of your own self or will, but because the Lord God has strengthened you by the spirit of God, Who is love. And I am persuaded that any other obedience is the promptings of self, and is not God-service at all. It is that spirit of anti-Christ. In God-service there has got to be an absolute denial of self; because the branch can not bear fruit of itself. All of the fruit bearing has got to emanate from the truevine Jesus Christ. Then, my dear people, away with the two salvation idea, or "conditional" time salvation, unless you can show me wherein the lids of the Bible there are two true vines, two true Christs. I say until I find them, I am bound to hold to only one salvation, which is by grace, which Paul says is "according as His (God's) divine power has given unto us all things (not a part but all things) that pertain to life and Godliness." Now where is there any conditions here? All the life and Godliness come exactly as God's divine power gave it; and this was to to those Ephesian brethren here in time too. And so it is, dear people of God, with all of you to-day; its acccording as God's divine power gives you life and a Godly conversation. You cannot produce it yourself. Your experience teaches you that you cannot. Doubtless many a time you have tried, and became heart-sick at your failure.

David says, (Psa. 28-14) "Unto Thee will I cry, O Lord, my Rock, be not silent. If Thou be silent to me, I become like them that go down into the pit." Dear people of God, don't you see David was dependent upon God? He said he cried to the Lord, and that if the Lord was silent, he was like them that go down into the pit. Now, my dear people, are we stronger than those ancient saints? Nay, in no wise. For unless the Lord keep us, we all tumble into the pit of darkness, doubts, fears, and unbelief. O, my dear people, let our cry to the Lord be, keep us by Thy spirit, suffer us not to be tempted above that we are able to bear, but deliver us from the evil; for thine is the kingdom, the power, and the glory forever and ever. Amen.

Your Brother in Hope of Eternal Life,

Fordyce, Ark. V. R. HARRIS.

ELDER J. C. SIKES.

Dear Brother:—I feel somewhat impressed to write you on the subject contained in the text found in 2 Cor. 4:3. "But if our gospel be hid, it is hid to them that are lost." Now, my understanding of this scripture is, that it is addressed to the children of God. That is, Paul here writes in reference to the Lord's people who are lost doctrinally or practically, and may be both, and if I am not mistaken, there are two classes of lost children. Some are lost and don't know it; others are lost and do know it, and my experience is as regards the first mentioned. When I find one in that deplorable condition, and attempt to point the way out, he either gets vexed at me, or gives no heed to what I say. For instance he will say the doctrine of predestination and election which you preach makes God the author of the sinners damnation. I ask how and why. He will say, "you preach that God purposed and chose a definite number of Adam's family unto salvation, leaving the others without even a chance or hope of salvation." Then I call his attention to Rom. 8. For whom God did foreknow, He did also predestinate and called them justified and glorified them. Then I ask, "Do you believe in a God of wisdom who hath all power?" "Yes, I believe that," he answers, but he will say, "I believe God's spirit is pleading with men to come to Him, and follow the ways of life;" but the man is hard hearted and will not come, and thus resists the power of God. Then I put this questiou to him, "What would be the result of an irresistable force coming in contact with an immovable object?" He is quick to answer such thing could not be, forgetting he has just said God is all powerful. Then I point out to him that my proposition is just as consistent as his doctrine and his practice, as a child of God is about like his doctrine. Just here we part ways and I feel sure when it pleases God to show him his error, he will repent and turn to the Lord.

But it is different with the other lost child. He is praying and pleading to be freed from every false way and doctrine. O! how I love to preach the unsearchable riches of Christ to such. I can preach to him the immutability of God, and His sovereign choice of sinners unto salvation in Christ Jesus before the world began, that God works all things after His own will, and that it is the spirit that quickens, the flesh profits nothing.

Instead of man resisting God's Spirit, he is drawn to Him by love; and the same loving spirit that brings him to God, gives him repentance, and enables him to turn from his lost way, doctrinally and practically, and come home to his friends. And the same loving spirit keeps him and leads him on and sustains him in all of his conflicts; comforts him in distress, cheers him when cast down; and all the conditions there are in it are Christ, the Spirit, and Grace. (For by grace are ye saved).

To me it is passing strange, that some who once rejoiced in salvation by grace, are now contending for a conditional time salvation (which doctrine I know is not the truth). I have no objections to the expression "time, gospel or church salvation," the condition being the grace and spirit of the Lord. But when it is presented in a way that man is able to keep the law of God, I cannot accept it; and when the word condition is used that is what is implied. If it is not what is meant? And just here let me say, it is the seed of the woman that is to bruise the serpent's head, and not the seed of man; and the seed of the woman is Jesus, and the promise is, "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

Then in the language of David, "Let us wait on the Lord," for it is said, "He will come and will not tarry." And I do believe His purposes are being and will be fulfilled in every particular. So may the Lord strengthen our faith, confirm our hope, and give us patience to endure hardness as good soldiers. In your patience possess ye your souls. Let us never forget that the Lord has said, "Vengence is mine, I will recompense saith the Lord."

Now my brother, you know it was said by our Lord, "It must needs be that offenses come, but woe to that man by whom the offence cometh." So let us pray the Lord to lead us not into temptation, but keep us from evil. Now Bro. Sikes, stay with the good old bood (Bible) and don't go off into speculative theories, and I am sure you will succeed, and may God give us grace and strengthen us all by might in the inner man is my prayer.

Rising Star, Tex. J. C. KILGORE.

IMMUTABILITY OF GOD.

Immutability is one of the characteristics of God, without which there could be no God. Susceptibility of change implies imperfection whether that change be an increase or a decrease. If an increase, there is a higher standard to which He attains, if a decrease He is brought to a lower standard by a power superior to His own. If God is susceptible of any change whatever, then is He imperfect and not God.

Perfection means perfection in every way. If God were perfect in all His attributes save one, then could we not ascribe immutability to Him; but He is perfect in all of them. Perfect in wisdom, perfect in power, perfect in love, perfect in mercy, perfect in justice, perfect in judgment, perfect in His immortal purity. Therefore He said by His holy prophet, "I am the Lord, I change not, "(Mat. 3:6) again by Job. "He is in one mind and who can turn Him;" (Job. 23:13) again by Isa, "The Lord of hosts hath sworn saying, surely as I have though, so shall it come to pass, as I have purposed so shall it stand," (Isa. 14:24), again by David. "The counsel of the Lord standeth forever, the thoughts of His heart to all generations," (Psa. 33:11) and again by James, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." (Jas. 1:14). Surely this will satisfy the most adverse mind that God is immutable, and this immutability is due to His eternal perfection. Then He is eternally the same, yesterday, to-day and forever. Dear child of God, can we comprehend this sublime thought?

CONTINUED ON PAGE 8.

GOD'S COVENANT WITH HIS PEOPLE.

Which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant (Psalms 105:9). Now, on the starting out on the discussion of this most interesting and important subject, we will confine our remarks to the sacred scriptures and the prophetic predictions and historical fulfillments indicated by these holy inspired prophets.

First, the human race was all drowned in the flood, or deluge, but Noah and his family, so that we take Noah as the progenitor now of the human family, as the Adamic progeny is all now destroyed from the face of the whole earth but these eight souls, saved by the ark. Abraham came by Shem, Noah being a descendant of Seth, Adam's son. Here comes in line the royal seed, or ancestry, by Abraham. God's oath to Isaac, and the same confirmed in Jacob and to Israel for an everlasting covenant. "So all Israel shall be saved with an everlasting salvation," says Isaiah. Paul says: "As it is written, the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26-27). Oh, says the objector, but the middle wall of partition is, or was, broken down by Christ, opening up a new and living way, thus embracing and including the human race, thus disannulling this confirmation to Jacob; and now God, under this the new covenant, elects, or chooses, from out of every race of mankind, or blood, certain ones to be His bride, abolishing now the promise and covenant made under the Moses law rule. These poor, deluded fellows' main points are based on the word Gentile, thinking that the Gentile alluded to in the Bible means every other race or characteristic of mankind but Israel. Here, my kind brethren and readers, is where the mistake comes from: the misapplication of the Gentile people. My object is to here properly divide the word of truth on this one very particular point, which confuses our best ministers and tangles and wrangles the whole thing in a doctrinal standpoint.

I will here try to explain who the Gentile is that the Bible alludes to. He is nothing more or less than the scattered, wandering remnants of the twelve tribes of Israel. Proof: God declared to old Jacob, even before he ever had a wife, that his seed should be as countless and as innumerable as the stars of the heavens, or sands of the sea, or dust of the earth; that this seed, or generation, should scatter all over the earth's surface, from the peak of every mountain to the border of every stream, all over the earth, and that in and through these people shall all the nations of the earth be blessed (Gen. 28:13-15). Here is the confirmation to Jacob. This means, nationally and religiously, Jacob is the great supplanter, not only of Esau, but of the human race, politically and divinely, or religiously. God is able to perform that He has promised and sworn to do. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Malachi 3:6). So we see that under the Moses law covenant, Juda, one of the sons of Jacob, was to hold the scepter and the law-worshipping covenant till Jesus Christ should come, the Deliverer, and unto Him should the gathering of the people be (Gen. 49:10).

What people is here meant by Moses, in Genesis, is the key that solves the mysterious problem of the Gentile people, whom they embrace. Certainly Israel is the only people under consideration by Moses. Now here, kind reader, is the key that unlocks and also solves the disputed question among our good brethren. Let the Bible decide. The prophet Jeremiah says: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Juda, not according to the covenant that I made with their fathers" (Jer. 31:31-33). Also Hebrews, eighth chapter, testifies the same and identifies explicitly Israel, and comes over Juda, which the scepter should not depart from, nor the lawgiver from between his feet, till Shilo comes. Juda's descendants are called Jews, Judaites. So here comes thegreat Jewish nation, controlling the ceremonies and forms of the Moses legal worship, a portion of the Benjaminites and Levites also belonging to this Jewish synod, or nation. The decree and promise God made and confirmed to Jacob was ordered in all things and sure. These twelve tribes had scattered and dwelt among every nation, tongue, kindred and people on earth, at the advent of Christ. So, to distinguish them from the Jews, they are called or termed Gentiles. Now to the proof: "As many as were ordained to eternal life believed," (Acts xii:48.) Ordained is ordered, set apart, covenanted and sure. "Ye are the children of the prophets, and of the covenant which God made with their fathers, saying unto Abraham, 'And in thy seed shall all the kindreds of the earth be blessed,'" (Acts iii:25.) Isaac is the only legal son in which this royal seed is counted to Abraham. No other seed included, Ishmael and Esau being rejected, and no people being included in the Old Moses Law Worship but the Israelites. So the New Covenant embraces and covers and includes no others. Dear readers, search the scriptures, and if you can find any others included by scriptural allusion or language, let me know the place and text. Now to the coming of Jesus Christ to whom the gathering of this people was to be. "Thou shall call His name Jesus, for He shall save His people from their sins." Here is a designated, particular, definite people mentioned by the angel. Let the Bible decide and describe and tell who this people are. "Thou Bethlehem, in the land of Juda, art the least among the princes of Juda: For out of thee shall come a governor that shall rule my people Israel." Now, don't you see plainly that Israel is this definite, particularly described people? Matt. ii:6, "And the angel said to Mary, 'The Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Jacob forever, and of His kingdom shall there be no end.'" The definite article "The," describing a particular thing. Jacob here is only under consideration. "God so loved the world that He gave His only begotten Son that whomsoever believeth on Him shall not perish, but have everlasting life." Here again is this special, classified people considered. He tasted death for every man. This every man is every one under consideration. The House of Jacob, the Chosen Generation, the Royal Priesthood, the Holy Nation, and peculiar people. Peter says: "This people have I favored for myself, they shall show forth my praise, I have created him for my glory." Psa. xlv:13-14, "The King's Daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work, and the virgins, her companions, shall be brought unto Him even unto the Kings palace." Here is the bride the Lamb's wife; the church of the living God. Jesus having once appeared in the end of the world to put away sin by the sacrifice of Himself. The Jewish legal worship now has an end. The old royal sanctuary and ark of that worship by beasts and fowls end.

Jesus is the one offering that settles the shedding of blood, and ends the old manner and custom of Israelitish worship. He institutes and substitutes His kingdom, the church, and laws and statutes, commands and admonitions, requiring a duty to be performed as an insitiatory rite or ceremony into the church, which Jesus declares is an easy light way comparatively with every heavy grievous legal requirement of worship. This Jewish nation at Christ's coming was in control, restricting, keeping out every other nation from participating in their forms and ceremonies. Now under Christ's authority and reign, breaks down this Jewish restriction and opens up a new and living way, whereby every nation on earth has the same right to worship in the forms and ceremonies that Jesus sets up. Here comes the key that solves the Gentile problem, and don't clash or contradict the Bible declarations. Jesus meets a Samaritan woman at one of Jacob's wells. She is deprived of the legal worship by reason of no dealings with the Jewish nation. She being a blood descendant of Jacob; also the Eunuch that Philip baptized was an offspring of Israel; so was Queen Candacea. But these people were in rule and authority in the Ethiopian nation, like Joseph was in Egypt, and Daniel under Babylonian authority. See how true is the prophecy here, in and through Thy seed shall all the nations be blessed: meaning both temporal and spiritual. "I will be their God and they shall be my people." A multitude of Nations shall come from Ephriam, Joseph's youngest son: not only a nation was to spring from him, but a large number of nations.

JAMES K. P. LEGG.

TO BE CONTINUED.

REMARKS.

I think Brother Legg is wrong in his position. I don't think that I ever heard of the position before, but I am sure that it is unscriptural. Noah's Ark, which is a figure of salvation, embraced some of every kind of living creatures on earth, which (I think) teaches us that some of every nation are chosen of God, and are embraced in the redemption that is in Christ Jesus. In Peter's vision on the house top, wherein were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, not all of any kind, but some of every kind, were there. This is proven by the expression, "All manner of." Now God had cleansed all these and told Peter not to call them common or unclean. But as these are only figures, I will give some positive declarations of facts on the subject. In Rev. VII chapter, we find the following, which I think forever settles this question: "And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." He then gives each tribe by name, and the number out of each tribe, and then says, "After this I beheld, and lo, a great multitude which no man can number, of (not the scattered of Israel in) all nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with the white robes and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and to the Lamb.

Here we find a multitude which no man can number, which are "of" (not merely out of) "every nation on earth." We have the number given of the sealed of the twelve tribes of Israel, and doubtless this includes some of the Israelites which are among (but not of) other nations; but this great multitude was of every nation. This does not disannul the promise made to Abraham, as the brother seems to think, for John clearly proves that they have not right to these promises because they are the natural offspring of Abraham, for he says, "Think not to say within yourselves, we have Abraham to our father, for God is able of these stones to raise up children unto Abraham." It is not because we are the natural offsprings of Jacob that we are Christ's, and are heirs according to the promise, but Paul says, "If ye be Christ, then are you Abraham's seed, and heirs according to the promise." The fact is, that the promise made to Abraham, that in his seed should all the nations of the earth be blessed, had no allusion to the scattering of the offspring of Jacob among all nations; but it refers to Christ. Paul says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." These promises or this covenant of promise was confirmed unto Jacob. This seed, in which all the nations of the earth was to be blessed, was Christ, and His seed, which was to be as the stars of Heaven, and as the sands of the seashore which cannot be numbered, are the blessed in Him of all nations, the good seed, the children of promise; and they are that great multitude which no man can number, which John saw of all nations, kindred, tonges, and people. "Christ has redeemed us from the curse of the law, being made a curse for us. As it is written, cursed is everyone that hangeth on a tree; that the blessings of Abraham might come on the Gentiles through Jesus Christ

we might receive the promise of the spirit through faith." "For ye are all the children of God by faith in Christ Jesus." "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and if ye be Christ, then are ye Abraham's seed and heirs according to the promise." This is all Israel which shall be saved. This is the Jacob from which ungodliness shall be turned away.

"But they are not all Israel which are of Israel, neither because they are the (flesh) seed of Abraham are they all children, but in Isaac shall thy seed be called. That is the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." These are no figures, but are plain statements of facts, and from them we see clearly and positively that there are no more promises to the fleshly decendants of Abraham, Isaac or Jacob, so far as spiritual things are concerned, than to any other nation. The fact is, that "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." Not only do the scriptures prove, my dear brother, that you are wrong, but there are evidences outside of the scriptures that prove the same. Those ten tribes of Israel, which went off, were entirely swallowed up by amalgamation with other races of people, and not one of them can be found. Their offspring are the offspring of Jacob on one side, and are the offspring of other nations on the other side. So to save all the offspring of Jacob, you get a cross of every people on earth.

Another dificulty in the way of your position is the fact, that in all families almost, you will find some good, God loving, and God fearing people, while in the same family there are some who go through life in all sorts of crime, and die with their mouths full of cursing and bitterness.

By their fruits ye shall know them. But if your position be true, if one of a family be saved, then all of that family must be saved; and if all the family, then all of their connection. For if one of the family be the literal offspring of Jacob, so are all the rest, and so are all their connection. This cannot be true in my judgment. The name Gentile was first given to the descendants of Japheth, and is no where applied to the descendants of Jacob. (See Gen. 10:1-5).

Space forbids that I say more on this subject at present. I will say to the readers of this paper, you need not suffer any uneasiness about this comment causing any unpleastness or controversy between Brother Legg and myself. It was at my request that he wrote for publication in THE ADVOCATE OF TRUTH, and it was his request that I comment on it if I saw fit to do so. S.

LOVE.

DLDERS HARDY AND SIKES.

Dear brethren and I trust yokefellows in the ministry:—Will you kindly allow one so weak as I to give a few imperfect thoughts on the subject of Love?

Love when defined is power, for God is love and a power that draws two objects together. (Jer. 31:34). So in its power it is in direct opposition to hatred, and as hatred separates two, love draws them closer together. Hence we delight in the manner of love as well as the power of love. And when we can get before us its manner of drawing, and power in hiding sins (faults) in others, (Prov. 10:12) our minds begin to expand, and we are lost in its heights, widths, lengths and breadths; for it becomes to us an unfathomable sea. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should never perish, but have everlasting life."

This brings us to the manner of love; as John has said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called [illegible] sons of God." (Jno. 3:1) In this we find that [illegible] power and manner is to not only hide sins [illegible]ults) in the one it is centered upon, from the one possessing it, but brings them into a nearer relationship to each other, and benefits the one it embraces and draws. For while we were dead in sins, God, for His great love, quickened us. (Eph. 2:4-5). Hence, changed our relation to Him, and brought us under the same influence; and we love Him now, because He first loved us. (1 Jno. 4:19. In this we find that it changes the affections of the object as well as its relation to the one possessing it. But while it, when made known to us, and infused or shed abroad in our hearts, changes us and draws us to the great fountain, the fountain is unchanged, both in quality and quantity; and the blessed thought is, if we sin it hides them, and though satan may cast from his mouth a flood of water he cannot quench it. (Song. 8:7). And as this love is one of the attributes of God, it must be perfect, hence is the same for all of the objects embraced in its embodiment or circle; and the greatest sinner is as completely under its power and influence as the least one, and to the one possessing it (love) He is just as near and dear as the least one, for it covers all sins, otherwise it could not be perfect. For if it was controlled by other influences, it could not be perfect, but changeable, hence liable to be quenched. So, being perfect, it cannot change, but embraces forever the same objects, neither losing its old ones, nor embracing new ones.

Some, to dodge this point, argue that we may love one to-day, and hate him to-morrow, to which I will say that I am arguing the subject of love and not animal passion, which is excited by other influences which are greater than changeable passion; but I am now arguing the power and manner of God's love, which is an attribute of God; and for it to change, would be for God to change; and for Him to love to-day, and hate the same object to-morrow, would be a change; or for Him to hate a sinner while he was sinning, and then love him when he did good, would be to change, hence, could not be perfect and unchangeable, but like us subject to other influences, which would destroy the idea of choice and purpose, and would forever establish the idea of chance, and nothing could be certain. But while His love is like Him in all of His attributes, unchangeable, His choice, purpose, and promises are sure. And those of His children which are brought under the influence of His love, is made to realize its power and sweetness. One of old has said, "it is sweeter than life, and stronger than death." I have been made to doubt, and seriously too, that one of God's children while under the power and sweet influence of God's love in his heart, could entertain the idea of one of the objects of His love being lost. And to hear one of them finding fault in others, proves that they have not His love in them at that time at least, for it covers all sins, (faults) and these ungodly thrusts at a brother, such as "line drawing" because of prejudice and jealousy, comes from another spirit, and not from the spirit whose fruits are love, joy, and peace; and I can but pray God to help me keep my powder dry to kill self conceit, pride and fault finding, so that I can esteem my brother greater than myself; then I could go to him in love, if he did err from the truth, convert him from the error of his way and hide a multitude of sins and save a soul from death. O, dear ones, let me, the least of all, if one at all, beg you to put up the sword, for they that use it shall perish with it. Let all try to keep the new commandmeut, "Love one another." And I am sure if all will do that, and bury forever the spirit of faultfinding, that the garden of the Lord will blossom as the rose, and the King will come into the garden to eat the fruits, and the tender plants that are now so dwarfed because of envying and strife will become a tall cedar, with precious fruits of righteousness to the glory of God.

Then praying the God of peace, love and joy to be with us, and give us the spirit of love to move from us the spirit of envy, jealousy and hatred, and cause us to love each other, and bear each others burdens, and so fulfill the law of Christ.

I am your unworthy brother until you hear from me again. W. B. SIKES.

Crowell, Tex.

ORIGINAL SIN.

"You ask me for something original,
I scarcely know where to begin;
There's nothing original in me,
Excepting original sin."

All members of this depraved body
Are slaves of original sin;
But if you would see the old serpent,
Just peep at the heart that's within.

I murder, I steal, and I plunder,
My face is a smile and a grin;
My smiles are deceitful as satan,
I'm steeped in original sin.

I'd like to be good to the Savior,
And yet be the servant of sin;
O yes, both a saint and a sinner,
Because of original sin.

And yet, if a child of the devil,
It matters but little to him
About my fine polished profession,
So long as I'm loyal to him.

My heart is a network of evil,
I'm black as the devil within;
And yet I'm dreaming of Heaven,
A slave to original sin.

Some think they are wee little sinners,
And can their own piety spin;
But nothing that's this side of Heaven,
Can conquer original sin.

The preaching that pleases the devil,
And suits the proud lover of sin,
That He is much stronger than satan,
Can cope with original sin.

"Just form a good firm resolution,
That you are determined to win;"
This is the popular religion,
But ignores original sin.

This preaching is pleasing to satan,
Because there's no Jesus therein;
"Hallulsjah!" shouts legions of devils,
"We're sure of our victims of sin."

The strong man that keepeth his palace,
With bolts, and with bars that's within,
Is around with inveterate malice,
Jesus only is stronger than him.

Oh, enter the palace blessed Jesus!
On, reign in our hearts Thou great King!
Rule Thou in the palace forever,
And rescue the jewels within.

Hallelujah to Jesus the victor,
Our Prophet, our Priest, and our King;
We'll sing of His triumphs forever,
He won our affections to Him.

Oh! blessed be Jesus forever,
Who cancelled original sin,
And purchased eternal redemption,
For every believer in Him.

This question, kind readers, I'd ask you,
Concerning your personal sin;
A question of awful importance,
Are you a believer in Him?

Komoka, Ont. J. LINCE.

FORDYCE, Ark., May 19, 1901,

Dear Bro. Sikes:—Had a good meeting at my church last meeting. I baptized one, an old man 73 years old, the oldest person ever baptised into Liberty church. Truly we see the fact verified, that they shall all know me from the least to the greatest of them, saith the Lord. There are many of God's little ones lingering around the fold, that we think ere long will take up their cross and follow the meek and lowly Nazarine into the watery grave. Our food is salvation by grace, an endless chain of God's love extending through time.

Your brother in hope,
V. R. HARRIS.

NOTICE.

Sister Lydia C. Ray of Arlington, Tex., anticipates making a trip to New Mexico. She expects to start about the 29th of June. She will stop in El Paso a few weeks, and then go to Freshnal, near Cloudcroft. Sister Ray wishes to meet with the Primitive Baptists who live at or near these places.—[ED.]

ASSOCIATIONAL.

The South Ouachita association will convene with Good Hope church, in Union Parish, La., one mile north of Oakland, commencing on Friday before the 4th Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

Wesson, Ark. L. C. TRULL.

IMMUTABILITY OF GOD.

CONTINUED FROM PAGE 5.

If so, we will say with David, "great is the Lord and greatly to be praised; He also is to be feared above all Gods."

But a perfect workman can not perform imperfect work. His workmanship is an expression of his skill as a workman.

If the workman is perfect, then, whatsoever he makes is perfect also. But the perfection of the thing made, is measured by the end accomplished through it. If the end designed by the workman be accomplished perfectly, then the workmanship is said to be perfect, but if the thing made fails to accomplish the purposed end, then the workmanship as well as the workman is imperfect. For the thing made to go beyond the expectation or design of the maker would manifest imperfection to as great a degree, as for it to fail to come up to his exprectation or design. To illustrate: A mechanic constructs a machine, and assigns each part its definite work, determines the effect of each part and upon every other part and the number of revolutions each wheel should make per minute, but when the machine is put in operation one wheel which was intended to make one thousand revolutions per minute, so transcends its limits that it makes two thousand instead of one thousand, the mechanic has been defeated in his pupose just as truly as though the wheel had made only five hundred revolutions per minute. This argues imperfection and defeat. Neither can this mechanic know what will be accomplished by this machine. His mind is susceptible of change, hence mutable. This will also apply to workmanship: if every part is not perfectly designed to fill a definite place, operate within a fixed limit, exert a measured influence, then there is no certainty attending His work. If any part of it does more or less than He designed, then the end cannot be certainly known by Him. His mind must undergo a change, His immutability ceases and he is no longer God. But what saith the scriptures? "He (God) is the Rock, His work is perfect." (Deut. 32:4.) Yes, the parts of His creation are all perfectly designed, perfectly bounded and limited; hence the end is sure, but no more sure than every event from the beginning to the end. David says, "All Thy works shall praise Thee; O Lord, and Thy saints shall bless Thee." (Psa. 145:10.) But should any of His works fail to acomplish the thing designed for it, or accomplish more, instead of all His works praising Him, some of them would rob Him of much praise which He had hoped to receive, as some vainly imgaine is the case.

But again, when we observ the events of time we see frequent changes taking place with individuals, with nations, and with governments. With individuals, sickness and health follow each other, prosperity and adversity; sorrowing and rejoicing; courage and fear. With nations, war and peace; proverty and wealth, famine and abundance. With goverments, there are rulers set up and rulers deposed, governments established and governments overthrown. All these varied scenes are witnessed by, exert an influence upon and effect a change with men. When these new conditions arise, men must change to meet them. Must God also devise new plans, or alter His arrangements to meet new conditions ushered in by this variation of events? If they are not ordered and directed by His absolute government over all things, then He must change to meet their demands. It is more glorifying to God, and more in harmony with His inspiration to say that all the changes of time are according to God's immutable and eternal plan, than to say God's plan is changed to accord with the events of time. The heaven, the earth, and all the hosts of them are God's handiwork. There must be harmony throughout the whole of it, for the great Master Workman (God) is perfect, is without change. We, poor, finite, short sighted creatures, cannot comprehend the harmony, hence are apt to murmur and complain and become alarmed at the complex conditions that arise, upon which we set to work to remedy the seeming difficulties. But the command is, "be still and know that I am God." "God's ways are not our ways, neither are His thoughts our thoughts, for high as the heavens are above the earth so high are God's ways above our ways and His thoughts above our thoughts."

Based upon God's immutability is the security of God's children, as well as the certainty of every other event of time and eternity. God by the mouth of His holy prophet says, "I am God, I change not; therefore ye sons of Jacob are not consumed." (Mat. 3:6). The sons of Jacob are the lot of God's inheritance, and of them He said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." (Jer. 31:3). The love of God is unabating, and because of this love, He draws His loved ones to Him, lifts them up from their bondage in sin, and makes them sit in heavenly places. Because God is immutable the world has stood and will stand until all His purposes are accomplished. Christ descended from the regions of glory, partook of the nature of sinful men, suffered the pangs of death, satisfied divine justice, and brought in everlasting righteousness, all because God is immutable. Then lift up the bowed head, dear sorrowing child of grace, for your salvation draweth nigh, when the weak shall be made strong, the poor realize that the treasures of Heaven are theirs, when the mourners shall be comforted, and the hungering, thirsting soul shall be satisfied; when we shall lay our armour by to receive a crown of righteousness that fadeth not away. All this is ours because God has promised it, and cannot change. Then let us say with the poet:

"A few more days on earth to spend,
And all my toils and cares shall end,
And I shall see my God and Friend,
And praise His name on high.
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ and Heaven appear
Unto the raptured eye.

"Then, O my soul, despond no more,
The storm of life will soon be o'er,
And I shall find that peaceful shore
Of everlasting rest.
O happy day! O joyful hour!
When freed from earth my soul shall tower
Beyond the reach of satan's power,
To be forever blest." —H.

EXPERIENCE.

ELDER J. C. SIKES.

Dear Brother:—I will try to write you a few lines. I was born in the state of Alabama, Fayette county, in the year 1828. I grew up there in the way that I would go through life as I thought, and the way that suited me well.

At an unexpected time to me, I was in trouble, more than ever before in all my like. After a while, it seemed to me like it was all gone, but soon it came again, and thus I continued for two years. One day in the field when I was at work, there came a fear over me. It seemed to me like it was under me, over me, and everywhere else. I left the field not knowing where I was going. I was trying to find a place to pray; but it seemed to me like I had no time to stop anywhere. I thought I would go by the spring and get a drink, but by the time I reached the spring it seemed to me like it was too late to drink. I went on a little further and sank down to the earth. I don't know how long I was there, but when I came to myself, I was somewhere (in mind) that I never was before. That time never can be forgotton by me. Here it seemed that my trials were done forever; it seemed to me like I was singing the sweet song of Heaven. I hope that I have been able to sing that song a few times since. The people that I loved now, were the people that I had no use for before, although my father and mother belonged to them.

After this I got into a great deal of trouble. For two years I was trying to throw away the little hope I had and get something else that I would know more about. I was in so much trouble that I went to the mourners bench once, which was my first and last my time. I was trying to get fit to join the church. I at last gave it all up as I thought; but one day while in the field hoeing, I heard (as I thought) a voice. I looked all around but saw nobody. Then something said to me, "Go and tell kindred that you love what great love that you have for them." There was a willingness to go right then. Next day was the meeting time. I thought the time long to wait; the next day I went, but before the time came to tell them I was out of the notion. As the time drew near I became afraid I would go, so I thought I would leave the house, but it seemed to me that I could not get away. The first I knew I was there, and what I told them I don't know, but they received me into the chuch. The next day I was to be baptized. We arrived at the water, and while the preacher was praying I felt so cast down that I thought I would not be baptized then, but would wait until I felt better. The first thing I knew I was going into the water with him. It did seem to me like I could see the glory of God on the water. The devil left me there, as he can't travel in the pathway of duty.

Dear brother, some time I will try to give you a sketch of my life since that time. Do as you think best with this, and all will be right.

Mars, Texas. TILMAN BAKER.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH,

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist us in the circulation of THE ADVOCATE OF TRUTH and write for its columns.

The Advocate of Truth

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, AUGUST 1, 1901.

LOVE'S WHISPERS.

I'm sure I can't tell you the depth of the gulf
Into which my sins plunged me;
For then I could tell you the depth of His grace,
Whose love is as deep as the sea.

"As deep as the sea?"—how foolish I talk—
Its depths human beings can't see;
Unsearchable depths are the depths of His love,
Who purchased redemption for me.

I wish I could tell you the love of my King,
Who died for poor sinners like thee;
You surely would trust Him to save you from hell,
And sing hallelujahs with me.

From Edom he comes with garments all red,
For love to black sinners like me;
The hosts of the pit are all scattered and gone,
His people are purchased and free.

I wish I could tell you the length of His arms,
Who reached down to guilty, vile me;
His mercy is more than a match for my sins,
From bondage and guilt set me free.

The depth of His love and the power of His grace
Are beyond comprehension to me;
Proclaim it abroad all ye heralds of truth,
Ye winds waft it over the sea.

The blood of our Priest doth cleanse from all sin,
And is my only safe plea;
His trophies of grace hallelujahs shall sing
From the center all round to the sea.

Thy free grace alone from the first to the last,
Hath won my affections to Thee;
Its wonders I'll tell and its glories I'll sing,
Both here and over the rough sea.

Komoka, Ont. J. LINCE.

PREFACE TO AN EVERLASTING TASK FOR ARMINIANS, OR A LETTER TO REV. EDWARD SMITH, FORMERLY OF TRINITY COLLEGE, DUBLIN, BY WILLIAM GADSBY.

BELOVED:—In reading the word of God, it becomes us ever to remember that the sacred pages are a transcript of the perfections of the infinite God, who is the "high and lofty one that inhabiteth eternity, whose name is holy," (Isa. LVII: 15), a being whose omnicient eye beholds the end from the beginning, who worketh all things after the counsel of His own will, and will do His pleasure. (Isa. XLVI:10; Ephe. I:11).

Who "bringeth the counsel of the heathen to naught, and maketh the devices of the people of none effect." "The council of the Lord standeth forever, the thoughts of His heart to all generations." (Psa. XXXIII:10-11; Prov. XIV:21). Whatever change takes place in our minds, the eternal God knows no change. "He is in one mind and who can turn Him! And what His soul desireth, even that He doeth." (Job XXIII:13).

Were our minds at all times properly affected with the majestic nature of divine Author of the Scriptures, methinks we should tremble at the thought of explaining any part of them in a way that represents the Deity as a mutable, disappointed being; and if a passage comes under our notice that our finite minds cannot comprehend, let our mouths be shut up in everlasting silence, rather than employ them so improperly as to attempt to tarnish the refulgent glory of the immutable God, and with the greatest resignation let us acknowledge that we are not able to comprehend the meaning of such a passage. And though the self-sufficient Pharisee may laugh us to scorn, it is a small matter for us to be accounted poor, little, insignificant fools, not worthy the notice of the great and honorable, whose minds are too ambitions to submit to the sovereign sway of the mighty God. Let this fact consider us as below their notice, and pour causes us to ol contempt imaginable upon us; what ble offered by ... ng or the Lord, and ... began. BROUGH, is manifested will it avail? At most it is but a puff of empty air. We have to do with a being whose judgments are unsearchable, and His ways past finding out. And shall we be employed in holding Him up to view as a being not able to accomplish the good pleasure of His will, but constantly living under the painful necessity of seeing His eternal will frustrated, and His purposes overturned? God forbid! May our name and reputation sink in everlasting obscurity, rather than be immortalized upon principles so glaringly blasphemous.

I have often trembled at the awful dexterity of some men, whose minds are set upon exalting self. When they bring forward a passage of Scripture that purely relates to the Jews as a nation, and has to do with conditional blessings and cursing relating to them as a nation, as in the eighteenth chapter of Ezekiel, they can see as clear as noonday that such Scriptures contain things of an eternal nature, and are an address to all the human race. But if, on the other hand, they bring forth a passage that speaks of the absolute sovereignty of Jehovah, as in the ninth chapter of Romans, these eagle-eyed gentlemen can see, without the least obscurity, that the election and rejection spoken of there are only national. Tell them that God has "chosen His people in Christ Jesus before the foundation of the world, that they should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will," (Eph. I:4-5), and they will roundly assert that this only means the apostles and that even they were not predestinated unto eternal life, but only to the apostleship. Strange as this may seem to a mind illuminated by the Holy Ghost, it is a real truth; and an Arminian preacher, who called on me not more than a month ago, insisted upon it that the above was the real sense of the Holy Ghost. Lord, what is man?

"Surely their turning of things upside down shall be esteemed as the potters clay; for shall the work say to Him that made it, He made me not? Or shall the thing framed say to Him that framed it, He had no understanding." (Isa. XXIX:16).

That mind must be awfully bewildered, and that conscience dreadfully hardened, that can presumptuously dare to dictate to the Almighty, and blasphemously arrain Him at its puny bar, and and condemn Him as a monster, not to be equalled by satan, the father of lies, if He dare deal out His immortal blessings in a sovereign way. Yet such men there are, and whoever reads Mr. Smith's performance, entitled, "Paul against Calvin," may soon be satisfied of the truth of the assertion. Well may it be said, "Vain man fain would be wise, but he is born like a wild ass's colt." A man whose eyes are too tender to bear the light of a candle, can never be considered a proper person to look steadfastly at the full blaze of the sun. No; an attempt to do it would almost put out his sight. "The heavens declare God's glory, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." (Psa. XIX:1). All God's works praise Him, and His perfections shine in all His works of creation and providence; nevertheless, these things give but a dim light, compared with the blaze of glory which shines forth in the salvation of His church.

"Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shine,
The justice or the grace."

But the natural man ... this ... works all ... things ... of the spirit of God, for the ... Him, neither can he know th... spiritually discerned." (1 C... fallen man, that the wisest phi... is not in possession of ratio... comprehend and look steac... God, as shining in the wo... sight is too tender to bear the ... madness it must be to suppos... man is able to gaze upon the ... immortal glory, as shining forth ... of His church. The very mon... attempts to look upon His im... light, its sight is so dazzled and ... is obliged to shut itself up in the d... imagery. (Ezekiel VIII:12). ... derstanding darkened, being alie... life of God, through the ignorance ... because of the blindness of their h... IV:18). And having seated its... chamber, it takes a view of the s... contains, and forms its views of ... thereunto; the result of which is, ... self almost, if not altogether, capa... hending the eternal God, and w... confidence declareth that if He ... the whole human race a chance of ... nal felicity, He is an unjust tryant ... fortified the minds of some of its pup... cient courage to declare that if th... unconditional election be true, they ... dwell with devils in hell, than with suc... heaven. But, beloved, ye have not ... Christ: for "God, who commanded the lig... out of the darkness, hath shined in our ... give the light of the knowledge of the ... God in the face of Jesus Christ." (2 C... I am persuaded that just in proportion as ... veils His matchless glory to poor soul ... will sink to nothing at His feet, and to g... will be the height of their ambition. ... they will exclaim, "God forbid that I shou... save in the cross of our Lord Jesus Ch... whom I am crucified unto the world and Th... me." ... christian charity is swallowed up to hand ... will of God, nor is it in its nature to extend ... one step beyond, nor desire one thing contrary to ... the glory of Jehovah. All the charity that ... possess beyond this may be properly called ... charity. May God the Spirit lead you ... more and more into the deep things of God; that ... we "may be able to comprehend with all ... what is the breadth, and length, and depth, and ... height, and to know the love of Christ which ... passeth knowledge, that we may be filled with ... the fullness of God." Here we shall find an immeasurable field of immortal felicity and delight, a field that abounds with joys the most substantial, with superlative beauties, and brightness the most transcendent, glories too refulgent for carnal reason to gaze upon.

Mortals below can only trace and enjoy the beauties by that faith which is the substance of things hoped for, and the evidence of things not seen; but as this faith is drawn forth into exercise, we gaze, we wonder, we adore, we admire, and are ready to say, "Here let us stay and dwell till we die." In this soul-transforming, pure ... duing, world-overcoming, satan-vanquishing, ... dispelling, heart-ravishing, mind-... glorifying field, rebellion against ... decrees can never stand. Shou... or lisp one word, all the pow... ousness to every one

CONTINUED ON PAGE

IMMU... CON...

...ds, would treat it as ... God and King. O! If so, we will s... and the glory of that and greatly to all, with open face, be- above all Gods glory of the Lord, are

But a per...age from glory to glory, perfect work ...e Lord." (2 Cor. III: of his skill a... as the soul enjoys these

If the w... the world with all its de- he makes is ...ific frowns; but as faith the thing m...me objects, so unbelief, plished thro... rebellion prevail, and we workman ...of standing fast in the lib- workmansh... has made us free; and we made fails ... that we can only stand while the workm...sed to hold us up, and are perfect. F... to cry, "Hold Thou me expectation ... (Psa. CXIX:117). imperfecti... apology for publishing the to come u...e than what it contains in it- illustrate:... in as to expect to be applaud- and assig... into the hands of a covenant the eff... That God may bless it to His other ...e, mercy and peace may be with tions ea... God may make and keep you when th...th as it is in Jesus, is the pray- which ... serve in the Gospel of God,

WILLIAM GADSBY.

tions ... makes ...s the Preface to a work entitled mech...g Task for Arminians," by Wil- truly ... England. In the next issue of dred re... OF TRUTH we will publish the fection ...im to Rev. Smyth as it appears know w...D.].

His mi... *EXPERIENCE.*

ble.

every ...KES & J. R. HARDY:

nite p... Brethren:—At your request I will meas... of the reason of my hope in Christ, tend... have one. If you deem it worthy less ... paper, THE ADVOCATE OF TRUTH, cert... publish it, if not then throw it away. go... worthy of clogging your valuable nom... writing, but you have requested it, "...rite and you can do as you please with (...orn in Marion county, Ill., Feb. 20, ti... parents were Methodists until I was a...ars old, then they joined the Camp- su... remained among them. My grand- e...ens, was a Primitive Baptist preacher, T...ised up under the Arminian principle, (P... not live and do, but do and live. I t... to believe that I could serve God and ...ternally, or I could let it alone and be ...n an eternal hell; it was left to my choos- I never made any profession while in my ...t thought that I would sow my wild oats ...n I got older then I would serve God and ...aven at last; and I verily thought that if ...k at any time then I would call on the ... He would have mercy on me, and I ...all right for heaven and immortal glory. ...ed in sin, and drank it down as an ox ...r water, until I was married and my wife ...o children. When the second one was ...ee months old, it was taken sick and died; ...e it was dying it looked like that it wanted ...something to [me, but could not, I thought as the prettiest baby I ever saw, and after it laid out there were two old widow women talk- the scriptures, one of them was a Primitive ...st. While they were talking I was studying ...t my baby, and if I ever intended to see it ..., I had better get to work and do what I was ...t that God required of me, if I ever met in peace. I resolved to do so at that time, passed off until about three months, when ...r I was going to the gin with a load of cot- ...alone, I was meditating about my condition, ...e I would land in eternity if I remained the ...ition; so I went to work calling on the must ...rst time in my life for mercy. I the great ...urners bench, as it is commonly without chair, I was like Nicodemas when he creatures, cann... he was a ruler of the Jews, are apt to murm... ashamed to let any one alarmed at the complex conditions that arise, upon ...but one day while in the ... ashamed for anybody to see me weeping and mourning, for fear they would ask me what was the matter, and I was ashamed to tell them. So when I would see anyone coming I would wipe away my tears and look like a jovial fellow. What a hypocrite I was. I was like the wounded deer that is shot. I would resort to secret places because of my inward suffering. I continued in this condition, only growing worse as time rolled on, often waking up at the hour of midnight, while my wife and little girl were sound asleep, taking their rest, and poor me rolling in my bed, turning and twisting, weeping and mourning, with the tears trickling down my cheeks on my pillow, over my lost condition; for I felt that I had sinned away my day of grace. In Jan. 1884, some time in the latter part of that month, I was breaking prairie land, when my burden got so heavy that I lost all hopes of ever seeing God in peace I stopped my team and sat down on my plow beam and wept, mourned and prayed to God to have mercy on me; and then I got up and went to plowing. I did this the third time, and at last I gave up and thought that God had forsaken me, and that hell was my doom. It seemed like that there was a great gulf fixed between me and my God. While I was in this condition sitting on my plow beam with my face in my hands, and my elbows on my knees, with my eyes filled with tears, there appeared to me something like a school teacher and his scholars leaving school at evening, and all of them seemed to be enjoying themselves, and the teacher was in their midst; and then they disappeared all at once, and also when this appeared there was a light sprung up, for all was darkness before, and when this all passed off I was at ease, my burden also had left me. I then got up and went to plowing, meditating over what had just passed. I began to think that it was only an imagination; then I began to pray to the Lord for mercy, and that this burden might come back again, and if it did so, that I might know more how it left me. But it never came back any more, and it seemed like that my prayers went up instead of going down as they had before, and I wanted to pray for others as well as for myself. So I remember when the burden left me, when I was on the plow beam; and I believe that it was Jesus and His angels appeared to me in a vision, witnessing to me that my sins were freely pardoned. After I had become convinced that my sins were pardoned, I then wanted to join the church and be baptised. So I began to talk to my wife and found that she had obtained a hope in the Lord, so we considered the matter about which church to join, and believing that there was less deception among what we called the Hardshells we agreed to join them, if they would have us, and I told a Hardshell sister (Sister Lydia Harrison) that I was going to their next meeting and join the church. When the time came close to hand, I got to studying about whether I had any religion or not, as I termed it then, and I began to fear that I did not. I was in that condition for two days and it was very serious to me, when all at once these words came to me, "fear not," that is not to fear that I had no religion or a change of heart, then I was at peace again. So my wife and I offered ourselves to the Primitive Baptist at Sabine church in Hunt county, Texas, on Saturday before the second Sunday in July, 1884, when the opportnuity was given, and to my surprise, by my awkward way that I gave in my experience, I was received, and then my wife was received also, and we were baptised the next day by Eld. J. M. C. Roberson, their Moderator. So we went home rejoicing. Now, brethren, if this is not an experience of grace I have none, and I am nothing but a deceived mortal. If I am ever saved it will be by the grace of God, and I feel like Paul, "it is by the grace of God that I am what I am," and indeed I feel to be the least of all saints, if indeed I am one. Pray for me a poor sinner saved by the grace of the great I Am. I agree with the poet:

Amazing grace! how sweet the sound
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear,
The ... believed!

...urch. I ...

Merit, Tex... S. M. DICKENS.

ELD. J. C. SIKES:

Very Dear and Often Thought of Brother:— ..., "Go ... As I am at home to-day will try to comply with ...love that ... your request, and I trust also my feelings, as ...ingness to ... have been greatly pressed with my work all sum- ...g time. ... mer, and going to some place every week to try to ...ay I ... preach, I hope you will be able to excuse the de- ...vas out ... lay. Dear brother, it is with fear that I attempt ...me afra... to write, for I feel so little, so ignorant, yes, such ...he hou... a nothing, that I fear I cannot write anything fit ...get awa... for the dear Old Baptists to read. I have received ...old th... three numbers of THE ADVOCATE OF TRUTH, can say I like it very well, also the spirit manifested therein by most of the writers. I send you here- with the name of Bro. J. D. Hill, Old Caro, Miss., as a subscriber, and one dollar for the same. Dear children of God, a few lines for your consideration.

"Sirs, ye are brethren; why do ye wrong one to another?" (Acts 7:26). Here we have the words of dear old Stephen just before his awful, lamentable death, referring to Moses and the children of Israel, when he visited them, and how he defended one of the Israelites and smote the Egyptian. Moses was a leader of the children of Israel. Here we see he slew one of their enemies, and supposed these would have understood that he was to be their leader, and next day he sees two brethren striving and says, "Ye do wrong." Now, dear reader, I shall not try to enter into all the details of this text, but will merely hint at some of them, for a hint to the wise is sufficient. First we consider Moses a competent judge of this matter, therefore he declareth it was wrong. It being wrong then, it then follows that it is wrong yet. What is it that is wrong? For the children of God to strive with one another. Now, was this teaching in keeping with the apostles' teaching? We think it is, for we hear the apostle saying, (2 Tim. 2:14), "Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers." Again, (Titus 3:9) "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." Now, brethren, from the language of Paul we can see just what this is worth. Brothren, none of us would wish to engage in a business that is unprofitable and vain. No, not for one day. Now, let us be careful one and all, for your calling is too great, and your time too precious and short to be misspent. Brethren, please note, who was it that thrust Moses away? Surely it was the fellow that did wrong. Why did he thrust him away? Because he told them "ye do wrong one to another," and would have defended the innocent. Brethren, notice what a spirit this fellow manifested. He was so imprudent that he called in question Moses' authority for rebuking them. Do any of us nowadays act in like manner? Now, we think it was a spirit of love in Moses that caused him to visit the children of Israel, and it doubtless grieved him to see them act in such a way. So to-day with every true minister of Christ, when he sees or hears of the dear brethren doing wrong it grieves him. Why? Because he loves them and wishes their welfare and happiness. Now, dear brethren, I know that Paul said "I have fought a good fight, etc." Now, what kind of a fight did he do? I guess it was just the same that he told Timothy to fight, and here it is: "Fight the good fight of faith." Yes, earnestly contend for the faith, yes, fight for the right cause, with the right weapons, at the right time, at the right place, and we will be victorious through our own strength or ability. No, but through Jesus Christ our Lord. But let us not go about hunting up a job of unprofitable work. Now, we hear Paul saying, (Gal. 5:15) "But if ye bite and devour one another, ye (the children of God) shall be consumed one of another." Now we know that it is a very unpleasant thing to be bitten by anything with the teeth; we have experienced this for we have been bitten both by a snake and a dog. But this biting mentioned by Paul is not with the teeth, but the tongue, and can inflict a much deeper

CONTINUED ON PAGE 7

...the utmost ... ADVOCATE OF T... We ask all ... and we ask all ... lation of THE ADVOCATE OF TRUTH and write for its columns. ...sist us in the ...

SALVATION IS OF CHRIST.

ELDERS SUDDY & SIKES.

Dear Brethren—In a subsequent issue I will give a few thoughts in Jesus, who loved us, washed us and saved us from our sins:

By your kind and highly appreciated request I will now try in my weak and imperfect manner to write a short article (at your disposal) for the readers of THE ADVOCATE OF TRUTH. And this morning, if I have anything to write, or a subject on my mind, it is the same thing that I have been trying to tell for about twenty years, and that is, "Salvation is of the Lord." Jonah 2:9 testified to the same thing. Moses (Ex. 14:13) said to the children of Israel at the Red sea, "Stand still and see the salvation of the Lord." Isa. 26:1 says, "we have a strong city, salvation will God appoint for walls and bulwarks." This strong city is the New Jerusalem which John saw coming down from God out of Heaven, "prepared as a bride adorned for her husband." So then, we find the Lord is the salvation of His people. Salvation is deliverance, and even under the law that was given by Moses, in the wars that Israel fought, fighting principally the uncircumcised, the Lord was their salvation. The Lord delivered Israel from Egyptian bondage and destroyed their enemies. He also delivered them from all their troubles. He was their salvation in Balaam's day, although Balaam, the son of Bosar, loved the wages of unrighteousness, and would have cursed Israel if he had been left to his choice for he loved the wsges of unrighteousness, which, to my mind, is to stand high in the eyes and estimation of the religious world. And, according to my sinful and lustful nature, if the matter was turned over to me, I would forget the humble meek and lowly Jesus, and would soon go to destruction and be consumed. But, thanks be unto His holy name, we are kept by the power of God unto salvation, ready to be revealed in the last time. (1 Peter 1:5.) And we find in Sampson's day, although he married a woman of the Philistines, who were ever enemies of the Israelites, and she, Delilah, enticed Sampson, and through her, the secret of his strength, was made known. So to-day the truth is but a riddle to the religious world (or carnal mind.)

The Philistines (religious world) ploughed Sampson's heifer and learned his riddle. You remember Sampson had killed the lion, which represents power, and not only so, but destroying power, one of the most vicious powers on earth, a power representing strength. A lion is an animal that must either be bou[illegible] destroyed, in order to safety. So Sampson [illegible]troyed the lion without even a weapon, and [illegible]? The spirit of the Lord came mightily upon [illegible]n. So Paul tells the church that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;" and in the carcass of the lion we find sweetness. The matter was of the Lord. It was not of Sampson alone.

The Philistines had dominion over Israel at that time, so Sampson became related to them by marriage, and I suppose became somewhat intimate with them. And they began to prank with him. So to-day the religious world (or do better system) can learn only moral instructions by plowing the heifer. Such as we may learn by the wisdom of the world.

and so when we begin to think about the work of God [illegible]oves[illegible]al Sampson, it is glorious to meditate take[illegible] His e has by the shedding of His own blood, His faithfs from all things from which we could [illegible] c[illegible]ssecified by the law of Moses; and through [illegible] blood of the everlasting covenant, He has [illegible] the prisoners from the horrible pit wherein [illegible]stuwater. And David says, "Taken me from Yea, ire and clay, placed my feet upon a rock, shadow[illegible] new song in my mouth even praises." I with m[illegible] brother say in a discourse not a great me." [illegible]back, that the Lord placed the song in our chor[illegible]t and we did the singing, but I think not from [illegible]s for the admonition of the Apostle Paul was [illegible]his fa[illegible] with the spirit and understanding also. So [illegible]ause[illegible]rd guides our stammering tongues to speak [illegible]le of[illegible] prayer, preaching or singing to His glory

Abraham offered his son, and Enoch, Elijah and all the ancient worthies walked with God; for without faith it is [illegible]er natio[illegible] to please God[illegible]ied His bride, and she was of this world, of a nation of people that are sinners by nature. And Christ Jesus made choice of them because He loved them. And as Sampson revealed the secret of his strength to his wife, and committed himself to the wills and wishes of the mad Philistines, which deprived him of his beautiful locks; so Christ laid down His life for the church, was put to shame. His precious and beautiful locks were cut off; He made Himself of no reputation and took not upon Him the nature of angels, but took * * * upon Him the seed of Abraham; wherefore it behooved Him to be made like His brethren that He might be a merciful high priest over the house of God forever.

Sampson's strength lay in his locks, and as soon as Delilah cut them off, the Philistines could bind him and make sport of him. So Christ Jesus' locks did not only represent strength, but glory. And inasmuch as the church is represented as a woman, that is why the Apostle Paul forbid a woman to be shorn, for he says her hair is given for a covering and glory. So Christ Jesus came into this world on a special errand: "To seek and save that which was lost," destroyed the lion-power of darkness and sin (or the power of sin) lived up to all the requirements of the law, and became sin for us who knew no sin. And the Apostle Peter on the day of Pentecost declares that there is salvation in none other. Oh no, there is not. Salvation is in Christ. All the combined powers of this world cannot deliver one sinner from the power of darkness and translate him into the kingdom of God's dear son.

In this fast day of religion (not grace) there is much transforming being done, but this is all the works of men, and does not save the sinner. But this Jesus was to save His people from their sins, as was declared of Him by the angel even before He was born. Some contend for a common salvation separate from our eternal salvation; but to my mind the Bible is silent on the division. The salvation that the Apostle Paul admonished the church at Phillipi to work out with fear and trembling, is only the fruits of the spirit; for God is a spirit, and says Paul, for it is God that worketh in you. He worked in the Phillipian brethren then, and He works in His people now, both to will and to do of His good pleasure. So when we have the "will and do both," (for this is all that is lacking) there is sure to be a performance; for our Lord never fails. And while I am on the subject of what is called by some "two salvations," I will here say, according to my experience and understanding of the teaching of the scriptures, I do not think we can consistently make two salvations and keep in harmony with Holy Writ. It is right for the Lord's children to obey Him; but their obedience is not an evidence that their salvation (in time) is separate from or differs in any sense from their eternal salvation. And now, precious brethren, just take this important subject of obedience to yourselves, individually, and apply it to self. Compare the deep and solemn thought that arises in your poor trembling hearts, beginning when your experience began; when the thought of obedience would arise in your mind, you wanted to follow Jesus, but oh, I am too little. You wanted to go to the church and lay the matter before them but you could not see how they could receive you upon such evidence as you felt you could present them. I find such characters lingering around at most all the churches of my care, and when asked what is the matter, they don't seem to know, and about all the answer given is unworthiness. So I conclude the Lord's time has not yet come with them, but when His time (not our time) comes all the obstacles will be removed and it will be no trouble to lose sight of self, and view Jesus as our all sufficient Savior. So then our salvation here in this world of trouble [and disappointment, is of the Lord. It is all of grace from start to finish, either for time or eternity; and I do want to say, lest I forget it, that the obedience of God's

but a short time in the flesh, but His Spirit [illegible] with His people from the beginning of time. In is not another salvation, but the fruit[illegible]ere as much salvation, which is the fruit of the sp[illegible]hey were love, joy, peace, long suffering, gentle[illegible] drops of ness, faith, meekness, temperance. (Gal. 5:22- of Now, when we have the spirit, we have all th[illegible]d's qualifications, and when we have these, they certa[illegible]ry ly do prepare us for duty. Then whatever is[illegible]ng the spirit is of grace. [illegible]ry

The Apostle Paul to the church at Ro[illegible] s; (Romans 11 ch) says, "Even so then at this pr[illegible]th he ent time also there is a remnant according to [illegible]at election of grace." And if you will notice h[illegible]d, speaking here of those Israelites, who because[illegible]ng being preserved (in time) would not bow the k[illegible] of to the image of Baal. And this, no doubt, has [illegible]en lusion to salvation in time from false religioni "And if by grace, then it is no more of wo[illegible]a- otherwise grace is no more grace. But if it be[illegible]v- works, then it is no more grace; otherwise w[illegible]ent is no more work." This matter can only be t[illegible] ed and decided upon by the Lord's children, [illegible]re- are not serving men. The religious world k[illegible]oly no difference in works and grace. [illegible]here

But there is a people in the world whostream their own, for they are bought with a price[illegible] day precious blood of Jesus—which sanctifies, jus[illegible]life and cleanses them from all their sins. And [illegible]to very same power that begins the work of grace [illegible]n the heart in regeneration, will carry it on throug[illegible] time. I will say every year, every month, every week, every day, every hour, every moment, every second, and every breath that we breathe. (Phil. 1:6) "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ."

Which day (to my mind) is the day of final consummation of all things, when Jesus is[illegible]e come to make up His bride or to gather the sca[illegible]t tered bodies of His saints throughout the who[illegible]e universe. And every one of them will hear H[illegible] voice, and know it; for it is the same voice th[illegible]e spake to their poor troubled souls in regeneration[illegible]s in changing their walk and conversation in time[illegible] And now, precious thought, our vile and sinfu[illegible] bodies are going to be changed and fashioned lik[illegible] the glorious body of Jesus, the head, then dear and precious ones, our troubles will be over. God's dear children will then have no declarations of non-fellowship, no hard name, no aspiring to be the greatest, for all fleshly lust and ambition will be left and lost in our mother earth.

I never expect to be satisfied this side the resurection. O, no I can't, but like Job, "When I awake in Thy likeness, I will be satisfied."

Yours in sweet fellowship in Jesus and for the truth's sake. S. N. STEPHENS.

MT. VERNON, TEX., July 16, 1901.

ELD. J. C. SIKES:

Dear Brother in Christ—Your letter to hand to-day. I have arranged for Eld. H. M. Curry as follows: Wednesday, July 31, at Spring H[illegible]is Friday, Saturday and Sunday, Aug. 2, 3 and 4[illegible]id. the District meeting at Providence; Mond[illegible]of Aug. 5, at Good Hope; Tuesday, Aug. 6, at C[illegible]he naan; Wednesday, Aug. 7, at Oak Grove; Thu[illegible]n, day and Friday, Aug. 8 and 9, at Hopewell; Sa[illegible]n urday and Sunday, Aug. 10 and 11, at Mt. Pisgal[illegible]s

Yours in fellowship,

H. B. JONES.

Elder H. M. Curry's appointments continued: Monday, Aug. 12, at Cumby; Tuesday, Aug. 13, at Shiloh; Wednesday and at night, Aug. 14, at Mt. Zion; Thursday night and Friday, Aug. 15 and 16, at Sabine; Saturday and 3rd Sunday, Aug. 17 and 18, at Lebanon.

Further arrangements will be made for Bro[illegible] Curry as soon as we hear from him further.

We hope the brethren, sisters [illegible]g [illegible]d friends v[illegible]g give Bro. Curry a hearing. J[illegible] from [illegible]th writings, he is calculated to [illegible]end o[illegible]ou[illegible]aw along doctrinal and other lin[illegible]ousness to every one

ON PAGE

IM[illegible]at Tidwell, Texas, on the First day of Each Month.
[illegible]ds. postoffice at Tidwell, Texas, as second-class mail matter

SCRIPTION PRICE, $1 PER YEAR.

If so Any person sending us a club of five paid up subscribers for one year, can
and [illegible]e the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or
[illegible]gistered letter.

abov All orders and communications must be sent to the ADVOCATE OF TRUTH.
[illegible]dwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is
perf[illegible]t a money order office.

of h We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of
[illegible]adness and use no unbrotherly epithets when speaking of those among us who
[illegible]fer from us. I have heard such epithets as Arminians, semi-Arminians, ash-
[illegible]ds, bildads, heretics, fatalists and cant help-its until I am disgusted with it.
[illegible]e can set forth the truth just as firmly and more effectually without the use of
he [illegible]h terms. It is not necessary to make a brother think that we hate him in or-
[illegible]r to show him his error. We are to "meekly instruct those that oppose them-
the [illegible]ves." "A soft answer turneth away wrath." Let's try it brethren. S.

plis ELDERS J. C. SIKES and J. R. HARDY,
wor Editors and Publishers.

wor TIDWELL, TEXAS, AUGUST 1, 1901.

ma[illegible]

the

per

MERCY.

In treating this subject I do not hope to de-
explop any new thoughts, for the weakest child of
imp[illegible]ace has experienced more of the abundant mercy
to [illegible]God than the ablest will ever be able to express
illu[illegible]this world. I only hope to bring to your re-
and[illegible]mbrance the things you have been made ac-
the [illegible]hed with.

[illegible]othe, Mercy is one of the attributes of Jehovah,
tion[illegible] should we owe a greater debt of gratitude and
wha[illegible]se to one of God's divine perfection than to
whether, it would certainly be due to mercy, but we
[illegible]hould adore them all alike—perfect and holy.
Mercy is defined as "That benevolence, mildness or
tenderness of heart which a person disposes to
overlook injuries, or to treat an offender better than
he deserves." (Webster) Then we may say mercy is
the disposition of God to treat His creatures bet-
ter than they deserve. This was God's disposi-
tion "when there were no depths," "when there
[illegible]bre no fountains abounding with water," "while
[illegible]es yet He had not made the earth, nor the fields,
nor the highest part of the dust of the world."
Yes, this was His disposition "in the beginning
of His way before His works of old." As evi-
dence of this truth we have only to observe a few
of the stipulations of that council of peace which
was declared should be between them both. The
Rock of Israel (Jesus) said to David. "Although
My house (church) be not so with God: yet He
(God) hath made with me (Christ) an everlasting
covenant ordered in all things, and sure for this
is all My salvation, and all My desire, although
He make it not to grow." (2 Samuel 23:5.)
This was the covenant between the Father and
Son before any covenant had been made with
God's house or people. If there was no mercy
in it when it was made, then there is none in it
yet, for He made it not to grow, but if there was
mercy in it, then why say some that there would
have been no mercy even until now had not man
become a sinner. But the truth is that the cove-
nant was an expression of that mercy which God
eternally possessed. Yea, it is a part of Himself
without which He would not be God. Paul says,
"Blessed be the God and Father of our Lord
[illegible]sus Christ, Who hath blessed us with all spirit-
[illegible]l blessing in Heavenly places in Christ. Ac-
[illegible]rding as He hath chosen us in Him before the
[illegible]undation of the world, that we should be holy
[illegible]nd without blame before Him in love." (Eph.
[illegible]:3-4.) Again, "But we are bound to give
[illegible]hanks always to God for you, brethren beloved
of the Lord, because God hath from the begin-
ning chosen you unto salvation through sanctifi-
cation of the Spirit and belief of the truth."
(Thes. 2:13.) All this is only God's mercy.
What does it say? God chose us in Christ be-
fore the foundation of the world. Yes, from the
beginning. We don't know when that was, but
Wisdom says it was before His works of old.
(Prov. 8:22.) We were not only made choice
of back there, but all the spiritual blessing for time
and eternity were given to us in Christ at the
[illegible]ame time. These bequests were made through
[illegible]e alone so I [illegible]ercy of our God before you and I,
[illegible]ar [illegible]rst time [illegible]e, had an existence only in the
[illegible]th[illegible] gl[illegible]ourners be
without I was like[illegible]osition of God to treat
creatures, [illegible]he was a
are apt to [illegible]e ashamed to let any one
alarmed at the complex conditions that arise, [illegible]erit, [illegible]ut one

ELD. J. C. SIKES:

had time weeping and mourn- [illegible]it. The[illegible]
the righteous—they need none. So long as man
does not feel guilty he sees no need for mercy, but
let him realize his exceeding sinful condition, how
soon he begins to beg for mercy, nothing else is
so desirable, nothing else will meet his needs.
Man, before transgression, was not a subject of
mercy, but after transgression mercy is his only
hope. It is the only remedy that can meet the
demands of his case. Bear in mind that the mercy
we receive during our pilgrimage through this
world, was not originated for us after we become
contaminated in sin, but it was treasured in Christ
before the foundation of the world, which fact in-
dicates that we are traveling a purposed road.

Next we come to consider the manifestations
of that mercy to the heirs of promise. In a gen-
eral way, God's mercy extends itself to all His
creatures of earth: for they have all been affected
by sin. So we may be led to contemplate the
mercy of God in all His creation. Inspiration in-
forms us that all things are ours, and we are
Christ's, and Christ is God's. The warm sun-
shine, the refreshing showers, the balmy breezes,
the wooded forests, the grassy plains, the fra-
grant flowers, in short nature with all her luxury
and beauty, are but the expressions of the abun-
dant mercy of a wise and loving God. All His
creatures are partakers alike of these mercies, and
they are alike unworthy of the least of them. But
the special mercy of spirital life, spiritual bless-
ings, and the grace of the spirits attending that
life are reserved for His covenant children.

God, the Father in mercy, laid the plan for
the complete redemption and justification of His
chosen people: God, the son in mercy, fulfilled
the demands of justice and procured that pur-
posed redemption and justification for the objects
of His love and his choice: and God, the Holy
Ghost in mercy makes manifest to them the ex-
ceeding riches of His grace, in their complete sal-
vation. How unspeakably great and precious
is infinite mercy!

When we were quickened into divine life, our
sinful heart disclosed to us its exceeding corrupt
and polluted state: it was revealed to be a foun-
tain of iniquity, from which gushed evil thoughts,
malice, envy, all manner of guile and evil speak-
ing, jealousy and hatred in such profusion that
our mortal frames did quake and tremble under its
great burden of condemnation, and our voice was
lifted to God in supplication: and in the anguish
of our spirit we plead for that mercy which alone
could meet the demands of our extreme condition.
Without hope of relief, without patience to wait
for it, we could only cry, "God be merciful to me
a sinner!" while the awful truthfulness of the
prophet's language, "I am undone," forced itself
into every prayer and every thought. When the
thickest darkness overshadowed me, when envel-
oped in densest clouds of night, when enshrouded
in the gloom of death, when all joys of earth were
fled, and no heavenly comfort given, then I cried
with bowed down head, "Oh, grant mercy, Lord,
from heaven!"

> At the moment least expected,
> That this burden e'er should cease,
> Mercy came by, love directed,
> Gave my burdened soul release.

Then I thought to say with David, "Surely,
goodness and mercy shall follow me all the days
of my life, and I will dwell in the house of the
Lord forever." My thoughts were on things di-
vine. I felt that my treasure was in heaven, and
my affections were centered there; my mourning
was turned into joy, and I was given for the gar-
ment of mourning the spirit of praise.

> For this, O, Mercy, Thy praises we sing,
> Thy glories we dare not compare;
> To heaven's blessed portals Thy trophies we'll bring,
> And sing of Thy wonders eternally there.

Now we are subjects of the spiritual king-
dom, and under the covenant of mercy, "For I
will be merciful to their unrighteousness and their
sins and their iniquities will I remember no more,"
is the verbage of God's promise to Israel under

[illegible]ch[illegible]
[illegible]ation o[illegible]

[illegible]He would make
[illegible]companion by
[illegible]correction is
[illegible]I looked all arou
[illegible]en the ro[illegible]
[illegible]ng[illegible]
laid upon us, th[illegible]rt of mercy conforts us, and
leads us back in the path of righteousness. Thus
are all the objects of God's love gathered with His
tender mercies, and led like a flock and kept as
the apple of His eye. This mercy rejoiceth
against judgment in that all they who were judged
guilty and had their guilt put away by Jesus,
have received mercy, even the "sure mercies of
David," which brings to us every spiritual bless-
ing, which conquered death, won the victory over
the grave, and will finally bring us into that heav-
enly Jerusalem, to forever dwell in praise to the
glorious mercy of an infinitely Holy God. H[illegible]

BROTHER RUNNELS, of Lawson, Tex., asks
that we give our views as to whether the quickened
sinner, or manifest child of grace is actuated by
one spirit in his outward nature and another spirit
in his inward nature, yea or nay. A volume
might be written on this subject, but I shall only
treat it briefly.

1st. A man in a state of nature is totally
depraved, wholly corrupt, from the sole of the
foot unto the head there is no soundness in him.
In this state, there are none that do good. In
regeneration God's children are made partakers
of the divine nature, (2 Pet. 1:4) which is the
nature of God, and "is the earnest (that which we
receive in advance) of our inheritance, until the
redemption of the purchased possession." (Eph.
1:14.) We now have two natures, (after re-
generation) called the inner and the outer
man: the old and the new man the flesh
and the spirit. In our outward nature,
or carnal, or fleshly, or earthly nature, we are
actuated by the spirit of the world or satan. Paul
says, "In times past ye walked according to the
course of this world, according to the prince of
the power of the air, the spirit that now worketh
in the children of disobedience." (Eph. 2:2),
We see from the above language of Paul, that the
same spirit (which is the prince of the power of
the air, which is satan) still actuates the children
of disobedience. Again James says. "Do ye think
that the Scriptures saith in vain, the spirit that
dwelleth in us lusteth to envy? But he giveth
more grace." (Jas. 4:5-6). We see from this
that there is a spirit dwelling in us that lusts to
envy, and we are insufficient of ourselves to over-
come this lust, hence we are given more grace to
enable us to overcome the lusts of the flesh. On
the other hand, "As many as are led by the spirit
of God, they are the sons of God." (Rom.
8:14). Being led by the spirit of God is an evi-
dence that one is a son of God; that they have
passed from death unto life; that they have been
made partakers of the divine nature. Jesus says,
"Howbeit when He, the Spirit of truth, is
come, He will guide you into all truth." (Jno.
16:13) Then we believe that the child of God
is led by two spirits; that he is possessor
of two natures, and that these are antago-
nistic to each other. "The flesh lusteth
against the Spirit, and the Spirit against the flesh:
and these are contrary the one to the other: so
that ye (the children of God) cannot do the things
that ye would." (Gal. 5:17). Hence the
Christian warfare. Because of this warfare we
are often made to weep and mourn, because we
can't do right. "To will is present with us, but
how to perform that which is good we find not."
Then, dear brother, you can see that I believe we
are led by two spirits, or principles, or nature in
our conduct.

When we walk in the path of duty, and
ingly and kindly comfort, unify, seren[illegible] every
build up the little saints of God, in fa[illegible] the
good thought, word or deed we are l[illegible] and
Spirit of God. But if we are disobe[illegible]d
seek the hurt of our brother, with env[illegible]
jealousy in our heart; seek to destroy h[illegible]
fluence, or make his burden heavier and [illegible]
the flock of God's pasture and scatter th[illegible]
unhesitatingly say all such are led by [illegible]
of the Devil. In fact every evil through[illegible]
deed is from that source. Then how ne[illegible]
is that we try the spirits to see whether t[illegible]
of God, or whether they are of antichrist.

These are my individual views and if t[illegible]
worth anything to Brother Runnels or any
brothers or sisters they are welcome to th[illegible]
they are wrong reject them.

Yours in Bonds.

SALVATION IS OF CHRIST.

ELDERS HARDY & SIKES.

Dear Brethren:—I will give a few thoughts on one text: "He shall save His people from their sins." (Mat. 7:21

While sitting in my almost unbearable, lonely condition this evening the above promise comes to me, and I am made to cry, oh Lord, am I one of Thy people? If so I know that Thou wilt save me in Heaven. But I need salvation now. I need to be delivered from my present troubles. Where shall I go for deliverance? Shall I trust in my own strength, in my good acts of obedience, in prayer, in even my best thoughts? When the promise comes with double power upon my mind, "He shall save His people from their sins," and I am made to ask the question, what is the cause of my troubles in this life? When Paul, by inspiration, says, "If you walk after the flesh you shall die," "To be carnally minded is death," then I am made to realize as did David, "That the Lord is my rock and my fortess and my deliverer; my God, my strength, in whom I will trust; my buckler and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised, so shall I be saved from mine enemies. The sorrowof death compassed me, and floods of ungodly men made me afraid. The sorrows of hell compassed me about, the snares of death prevented me." Psa. (18:2-5)

Yes, when I would do good, evil is always present with me, and my feet are caught in the snares of the wicked one. But when by faith I can make an offering as did Able and Father Abraham, my faith is counted to me for righteousness. Oh! dear tempest-tossed child, I am glad it is not of man that walketh to order his steps, but that the steps of the righteous are ordered of the Lord. If it were not so, it could not be of faith nor by faith, but blessed thought, we walk by faith and not by sight. "So then it is of faith that it might be by grace, to the end the promise might be true to all the seed" (His people.) Oh, sweet promise! He shall save His people. Yes, has saved them from so great a death, and doth save them from trouble in this life, and will yet save them from corruption, sorrows and death corporeal; then they can sing grace, grace, sweet grace, grace saved me from all my sins. Yes, "by grace we are saved, through faith it is the gift of God. Not of works lest any man hould boast." But while it is by grace, through, faith, and of faith that it might be by grace, it is our duty to show our faith by our works; for faith without works is dead, being alone. But we should not become puffed up and think because we are receiving his smiles, that it is of our works, for it is God that works in us both to will and to do of his own good pleasure. And if God never gives the will to do we will walk after the mind of the flesh. Hence, God must give the will, and then we cannot of ourself perform that which is good; "for to will is present with me, but how to perform that which is good I find not." No, we can not find it, but His spirit shall guide us into all truth; yes, take of his and shew it unto us, and as many as are led by His spirit are His, and if we have not his spirit, we are none of his. Oft-times they that are His and have His spirit quench it when it guides them into truth. Yes, resist it, and harden their hearts. But, blessed thought, God loves them and chasteneth them, but will not take His loving kindness from them, nor suffer His faithfulness to fail. No, but He leads them, and causes them to approach unto Him; then it is they can say, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures, He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me." Then I live by hope, which hope is an anchor to the soul, and holds me in time of trouble from sinking into the quicksands of unbelief. Yes, this faith, by which we walk, abides with us and causes us to offer our bodies a living sacrifice as Able offered by faith the firstling of the flock, and Abraham offered his son, and Enoch, Elijah and all the ancient worthies walked with God; for without faith it is impossible to please God; but with it we have hope and charity, which makes the yoke easy and the burden light. Hence He saves us from all our troubles by giving us faith, hope and charity (love), and causing us to walk right, talk right, preach right, sing right and pray right. Yes, and everything that we do right; for that which is not of faith is sin, and that which we do through any other motive than love is to gratify some passion of the flesh, and is not charity, hence profits nothing. We are bound to admit that where faith and charity is, hope connected: for faith produces belief or expectation, which meets his desires and makes hope. So then, this being true, faith, hope and charity are necessary to cause us to enjoy the new life for when we come to Him, the only place we can find rest to our souls, we must believe that he is a rewarder of them that diligently seek Him. And if there is any salvation in any other name I have failed to find it, and with the poet I sing, "Jesus saves, Jesus saves." Yes, his name shall be called Jesus for He shall save his people from their sins, and I desire to impress the sweet thought of it being grace through faith, and that not of ourselves that we are saved in eternity: and that it is of faith that it might be by grace that we are saved in time from all time troubles, and that grace will finally save, though the bodies have gone to the dust from whence they came, and if we by the grace of God do all that is required of us to do, then we are but unprofitable servants, and all righteousness is but filthy rags.

Then, my dear and precious kinsmen," let no man deceive you, for he that doeth righteousness (right) is righteous (right)." And your right-doing is the result of your being made righteous. Hence, make the tree good and his fruit good; and with the proper cultivation, the tree bears after the graft. So with Paul we can say, "Then, being made free from sin you become the servants of righteousness, having your fruit unto holiness, and the end everlasting life." Hence the righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit. And Jesus saves His people from their sins. Yes, Jesus saves, Jesus, saves or I am lost in time and eternity.

Crowell, Texas. W. B. SIKES.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." (Rev. 22:1-2.)

When John was on the isle called Patmos, he saw things past, present, and to come. I think the above scripture refers to God's dealings with His people here on earth. That river is no more nor less than the river that Ezekiel saw, or the fountain that was opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. The tree of life (I think) was Jesus, in the midst of the street of it was the time that Jesus was on earth, or the space of time between the outgoing and incoming dispensation. There Jesus was fulfilling the one, and establishthe other. On either side (I think) represents before and since the time that Jesus was on earth. This water of life was as effectual in the beginning of time, as it is now. Nothing has been added nor diminished from it, the same yesterday, today, and forever.

There is but one way of salvation, and that is Jesus Christ our Lord. Man has never merited God's grace, but His displeasure; and it is a wonder to us why God ever had mercy on us. No man can tell why He did not have mercy on all of the human family. That is one of the secret things that belong to God.

Jesus thanked His Father because He had hid these things from the wise and prudent, and revealed them unto babes; for even so Father, it seemed good in thy sight. And it is enough for us to know that He is God, and works all things after the counsel of His own meet will; this counsel was before time began. BROUGH, is manifested but a short time in the flesh, but His Spirit was with His people from the beginning of time. In God's account the sins of His people were as much laid upon Jesus before He came, as they were when His sweat was as it were great drops of blood falling down to the ground. The tree of life was manifested in the hearts of God's people on the low side of the river first. Every prophesy that was ever uttered was by the flowing of this stream into their hearts. It was necessary that prophecy should precede the coming of Jesus; and the fulfilling of the same establishes the truth of the scriptures, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Every blessing that has ever been received is a manifestation of God's pleasure. All of His counsel has been developed at the right time.

Solomon said, "to everything there is a season, and a time to every purpose under the heaven." There are many places in the old Testament where this same water is spoken of.

David said, "there is a river the streams whereof shall make glad the City of God, the holy place of the tabernacle of the most High." Here is the church brought to view. This stream flowed to Abraham, and caused him to see the day of Christ and was glad. And this water of life caused all things that were pointing to Christ to be prophesied of in time, and when Jesus began to be manifested on earth, His parents began to fulfill the scriptures for Him. They circumcised Him at eight days old, and His name was called Jesus, which was so named of the angel before He was conceived in the womb. He had to go into Egypt, for His people had been there. For it is written, "Out of Egypt I have called my Son."

Joseph and Mary, through fear, turned aside and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophet, "He shall be called a Nazarene."

God knew how to cause the scriptures to be fulfilled. We have no account that Joseph was aware that he was fulfilling the scripture, and all this was developing His council, for there is no mishaps with God, for he first counted up the cost, and that was the life and death of Jesus. He did not only pay the purchase price for His people, but they were given Him in the council of peace, and not only so, but He conquered the prince of the power of the air, the spirit that now worketh in the children of disobedience, and has delivered His people from the power of darkness, and hath translated them into the kingdom of His dear Son. So He has a three fold right to them, and it is said, a three-fold cord is not quickly broken. And Jesus said, "And none of them is lost, but the son of perdition that the scriptures might be fulfilled." The work of Jesus was in fulfillment of the scriptures, and it was impossible for Him to fail in the smallest degree. If He had He never could have perfected them that were sanctified. The last offering He made He offered Himself upon the tree of the cross, and when He cried it is finished, the redemption price was fully paid. Not only His life and death were in fulfillment of the scriptures, but His resurrection also. The resurrection was the crowning of our salvation, for He was raised for our justification. When He arose the conquest was completed, and He is set down at the right hand of the Majesty on high, and ever lives to make intercessions for us, according to the will of God. Notwithstanding generations after generations has passed away, the virtue of Jesus is as effectual to-day, as when He was here in the midst of His people; for He said, "If I go not away the Comforter will not come; but if I got I will send Him, and he shall take of mine and show it unto you." It was of that pure river that Jesus said He would give unto the woman of Samaria. He did not only give her living water, but all of His children since have on the 6th a foretaste of that same precious gift end of the law the gift of God, not of works lousness to every one

CONTINUED ON PAGE

TRIALS OF A POOR SINNER.

DEAR BRETHREN SIKES AND HARDY AND THE DEAR BRETHREN AND SISTERS IN CHRIST:

With fear and alarm and a deep sense of duty, I will try in my weak way to give an account of a portion of the Lord's dealings with me.

I was born in Brunswick county, Va., A. D. 1853. At an early age my parents moved to North Carolina, so according to the course of events, N. C. would be termed my native state. My parents were possessed of a full supply of popular religion of the high church variety. Under God and His divine laws, they inherited their mental and religious talent, born as it were under the lighting influence of Arminian slavery. It was perfectly natural that their offspring should be born a victim.

God alone can burst the fetters of Arminian or Egyptian tyrany. That divine law that controlled and shaped the destiny of my people, was according to God's wise and holy purpose. Vain are the attempts of the finite mind to fathom the depths of infinity.

Whenever I meditate on my past life, the light of God's presence reflects upon a poor fallen, helpless victim, unworthy of the least of the favors that God has so lavishly bestowed upon me. God knows that in the very depth of my poor soul, that I would not detract or limit one iota of His great and sovereign power. I was early trained and easily became a subject to the regime of the Sunday School. I loved my governors, teachers and superiors. I was taught to look upon the church as my arbiter; and that to become a christian was the all thing needful to fit one for this world and the world to come. I was a close Bible student, and my love and veneration for Christ as my highest ideal, was early developed, and to emulate His life and character was uppermost in my mind. At the age of 18 I was prepared material for the Missionary Baptist church. Only a little ceremony and I was soon made a full fledged member, with no experience only as I was trained. Thus I was made a light to reflect upon the world, that others might see my good works and be duped as I was duped and made a slave of good works, good morals, and my church were thus connected inseparably as an highway to Heaven. I tried to be a faithful member, and remained with the church nearly six years. The responsibility of leading an exemplary life was no doubt instrumental in God's providence, in giving me an impetus for investigation. This burden of responsibility necessitated a standard and guide. I thought the Bible should be my guide, but knew if I depended on my own reason and judgment, I would be lost in a mire of darkness. The attempts of my church, its teachers and votaries to iuterpret aud dictate, only proved that she (the church) had usurped the powers of the most High by preying upon the credulity of unsuspecting victims. God's divine light had penetrated through the dark recesses of Arminian gloom. My dead spirit had been resurrected into life and I had begun to examine the doctrine and tenets of my church. Her monument was soon unveiled, and a whited sepulcher was revealed to the vision of my mind. I was now confronted with my own condition. I could see under the altar of Arminian tyrany the bones and brains of infants, duped, dwarfed and trained under the regime of the church; preparing a material, destined to perpetuate one of the most gigantic monopolies that ever cursed the world. I saw aristocracy, hypocracy and all manner of deception clothed in respectability, with all the paraphernalia that inventive genius could construct, that would attract, delude and enslave the youthful mind. I saw my poor little life under a mystic law, blackened with sin. This monster beast also reflected its image upon fathers, mothers, sisters, brothers, friends and relatives. An honest conviction compelled me to leave my church. To do this I must forsake the nearest and dearest ties of earth. I was now in a terrible strait. I without was nothing to cling to but self. The past contained with sin and shame, and my future was creatures, [illegible] he was a [illegible] gloom. Oh how mysterious are apt to [illegible] ashamed [illegible] idence! I knew not then alarmed at the complex con

that the poison effects of unbelief, skepticism and infidelity were to be antidote for Arminian blood poison: but so it was. The love that bound me to earth was now turned into hatred. I turned my back upon all that was near and dear, and pressed forward through the gloom and darkness that lay before me, hoping and trusting in that little light, though dim, to lead me to the rock that is higher than I—my ideal of truth. Thank God, to-day I know that rock is Christ.

I was now face to face with a new world of thought. I was now a target for the missels of Arminian persecution. The falsity of my christian training embittered my hatred. I hated religion with every fiber of my being. I denied and defied the God of my church. I tried to put the name of Christ to open shame. Unbelief was now my damning sin. I rolled sin under my tongue as a sweet morsel. I drank of the cup to its very dregs. It has now been 23 years since I left the church; for 20 years I have worn the brand of infidel, a name that was a stigma of infamy, yet in the face of a frowning religious world, I was proud to know that I was free from Arminian bondage. Those 20 years of infidelity were indeed a season of peace and joy. Unconscious of the dangers, toils and snares, I groped my way through this dark and dismal realm, with only the little life and and light that God saw fit to breath into my dead and passive soul.

Only God can lead and cheer His erring child through the rough and rugged path of a cruel and unfriendly world.

The truth I sought was dim and always appeared far beyond. That little hope I then possessed was a pillar of fire by night and a guiding cloud by day. I could see beyond, through smoke and flame, a little light that seemed to bid me onward march. I knew not then that darkness and gloom awaited me. My starving, famishing soul became exhausted, my strength gave out, and I was plunged into utter darkness. That little light was gone, hope banished, and I was left alone to meditate between the two extremes of life and death. Oh death, how my weary tired soul would welcome thee, that I might rest and sleep that long eternal sleep that knows no waking. But all my cries were fruitless, and only made my struggles more severe. Thank God, the darkest hour is just before the break of day. Beneath my putrid selfish heart I saw a blasted hope. I saw that in the midst of life, that it was only death; and in the midst of my despair and blasted hopes, all at once I was lifted up as it were above the world. All was bright, peace and rest was now a balm to my struggling tired soul. I thought I had found that wanted rest. I thought that my struggles were at an end, but in this I was mistaken, duty confronted me, the thoughts of becoming a christian was a shock to me. That former antagonism and hatred arose before me like a mountain. I thought of the different systems of Christianity, of their persecution and hatred of truth; I thought of the effectual arguments I had used to battle against error, unconscious of the fact that I was clothed in wrath, and was made to praise the Lord. I could not think of laying down my arms that I had often put the enemies of truth to flight with. I was face to face with wicked self. The reproach of becoming a christian, and the stigma, scorn and contempt of a wicked world confronted me. The struggle of satan to clothe the truths of God in deceptive robes, seemed to shut out that little light that was my hope and guide. My true condition was now before me. I saw my lacerated, bleeding, lifeless soul laying helpless at the feet of Him who is all in all. I know, now, that the strength of God could only be realized in my own weakness. The weapons that I had wielded against the enemies of truth grew bright and I was now ready, armed, and equipped to help to fight the good fight of faith. The censure of a wicked world had lost its terror, and I was forced by love divine to obey the summons of my Lord and Savior, my Captain and my Tal[illegible] God's pro[illegible]lessed thought! to know that I can face [illegible] frowning world, and with my Savior and His people walk the rough and rugged road as a pilgrim to a better land.

Dear brethren and sisters, the above is only a glance at the struggles of your unworthy brother, if a brother at all. I will never be able to tell of the boundless love of God, His protecting care in shielding me from harm all the days of my life. How strange to know that my Heavenly Father were so mindful as to prepare a poor and helpless worm to wear the once hated name of Jesus; and oh how strange, that in a mystic realm of theological thought, my divine teacher should make a poor, unconscious student a recipient of the knowledge of a divine law, which is destined to confound the wisdom of a selfish and wicked world. I knew not then that God was teaching, training and preparing me to cast my lot with a poor despised and persecuted people, known as Primitive Baptists, who stand alone to represent the truth and power, purity and perfection of a great and sovereign God—a doctrine that was foreign to my nature. I was, indeed, a stranger upon the bleak mountain of sin, far away from my Father's house, unconscious of the blessings that awaited me. Oh God, my poor selfish, dependent, defiled and putrid heart was prone to cry against Thee, and Thy law divine, as cruel and unjust: but when I think of home and friends, and natural ties that I have left to seek for truth, a truth, though dim, outshined the glittering gems of earth. And when I think of the strange and mystic path through which my unhallowed feet was forced to tread, and the many gems of truth collected from God's wondrous library—nature's open book—I am constrained to say that I am glad that I was made a target for the missiles of a false and cruel world. Thank God, my little bark was guided safely over the dashing waves. God's rich and sovereign grace is all sufficient to land us safe within the vale. Yes,

"Grace has led me safe thus far,
And grace will lead me home."

Dear brethren, I am a dear lover of home and friends, but God saw fit to sever my connection from earthly home and friends, for the sake of truth. A truth which was destined to lead me to I knew not where. But now I know, and if ever a poor unworthy creature did receive double for all his sins, it is your humble scribe. After struggling against the promptings of an honest conviction, as it were, between life and death, I was forced to surrender, and yield to the inevitable. I obeyed the Lord, and was baptized by Eld. J. R. Hardy on the first Sunday in May, 1901. A peace of conscience and joy that has filled my soul since, can only be realized by those who have passed from death unto life. I am now a happy member of the Household of Faith—God's little family who worship at Pleasant Hill. Jesus has indeed made amends for all my loss, although I was compelled to forsake home and friends, to tread the rough and rugged path of sin, I am glad that it was so. I now believe that God my Heavenly Father sent me thither. I now believe that Jesus was my strength, and that His spirit was a cloud by day and a pillar of fire by night, to guide my weary feet to walk that dark and dismal road. O blessed hope! O blessed thought of the bright anticipation of meeting again, mother, father, sisters, brothers, friends and relatives, which hope I have thought for 20 years was blasted and gone forever. God bless those sisters and brethren at Pleasant Hill who felt the sting of my struggles and sympathized with me in my distress. I feel that those dear saints have greatly suffered for my sake. Yes, I feel that God destined that they should pass through an ordeal of woe, that little strangers like myself, puny and weak, might see the kingdom in its purity, purged from dross, that the little weak ones might be safe from the snares of satan. God bless Bro. Hardy who has borne with patience the darts, missiles and slander hurled from the wicked hosts of satan. O Jesus, Thou art our rock to shield us from the weapons of the wicked one, and a shelter from the storm. And may my Heavenly Father give me grace and strength to be faithful, and may the gentle loving voice of Jesus guide me into all duty.

Dear brethren, if this little mite—this re[illegible] for my little hope is worthy of a place in our pa[illegible] publish it, and if not, cast it aside, and all is w[illegible] May peace dwell lovingly with the Household Faith is the prayer of your unworthy brother.

Peede, Tex. J. P. HARRI[illegible]

OBITUARY.

Mrs. Mary Brasier, daughter of Wm. and Jane Basham, was born in McNariy county Tennessee, Dec., 22, 1856, where she resided with her parents until about sixteen years of age, when they came to Kaufman county, Texas, where she was married to Franklin Pierce Littlejohn, and after three years' residence in Texas they moved back to Tennessee. To this union were born five children, four boys and one girl. Her husband and two children (one boy and the girl) preceeded her to the grave. She professed a good hope in Jesus and united with the Primitive Baptist church at Gravel Hill, in Tennessee, about the year 1880, and was baptized by Elder T. S. Dalton. Her first husband having died in 1884, she was married again in 1891 to A. H. Brasier, to which union was born one child, a daughter. She moved with her family back to Texas in 1894, and again located in Kaufman county where she remained until the death summons came to call her to her eternal home, which occurred on March 21, 1901. She was taken very suddenly with something like congestion, in September before, after which there seemed to set up a complication of ailments, and although all was done for her that loving hands could do, yet she was confined to her bed almost continuously until her death. Her devoted husband was by her side almost incessantly during her long illness, and spared nothing that was in his power to alleviate her sufferings, which were great. Sister Brasier, after coming to Texas the last time, united with the Primitive Baptist church at Pleasant Hill, by letter, and remained a consistent, faithful and devoted member of the same until death. She had the love and high esteem of the brethren and sisters as well as her neighbors. She was kind and affectionate in her home, a faithful and loving wife and mother, and a hospitable neighbor.

The patience and fortitude with which she bore her sufferings were bright manifestations of the wonderful effects of the work of grace in the heart. She loved the glorious doctrine of our sovereign King and steadfastly refused to follow the "lo, heres and lo, theres" that turn aside to the flesh pots of Egypt, or profess to warm by fires of their own kindling. Her only trust was in Jesus. Her husband, daughter, three sons, her mother and brother together with her brethren, sisters and friends are left to mourn their loss; but dear ones weep not, while earth is robbed of one of its brightest gems, Heaven is decked with a ruby more fair than earthly coffers can ever retain.

A robe of righteousness,
A crown of gold,
A diadem of beauty
We can't now behold.

A world of rich pleasure;
An endless delight,
A home up in Heaven
Where there is no night.

All this is now hers.
While the Heavenly choir
Shout "Glory Allelujah,"
To welcome her there.

Her remaining children, except her youngest, which is only about eight years old, have grown to manhood in respectability, truthfulness, honesty and sobriety which is an expression of a mother's training, as she raised them principally while a widow.

I wish to say to the children, remember mother's loving advice and heed it; try to so live as never to reproach her name. Love and cherish her memory and may the God of love, if in the council of His will, lead you to a home in His kingdom here, and give you an abundant entrance into that heavenly kingdom in eternal felicity. To her husband I would say lift up the bowed head and hope to the end. A few more days and nights of [illegible] here, and you shall enter into that eternal [illegible] To her mother, old Grandma Douglas, may [illegible] His riches bless her with grace sufficient [illegible] day and trial. I know the stroke is sad [illegible] but dear sister, be not dismayed, evening [illegible] are approaching, and your salvation draweth nigh when time shall cease with you and eternity shall receive you to sorrow no more forever. To her brother and all relatives I can but say your loss is but for time, her gain is for eternity. May the Lord give you all patience and resignation to His will, that you may say with Job, "The Lord giveth, and the Lord taketh away, blessed be the name of the Lord." The body of the deceased was laid to rest in the cemetery at Pleasant Hill church to await the resurrection morn. On the First Sunday in April the writer with Elder J. C. Sikes tried to preach the funeral of the deceased sister and her son, Joe Littlejohn, who had died a short time before. May the abundant mercy of God rest upon the bereaved family and friends, together with the church at Pleasant Hill, is my humble prayer for Jesus sake. J. R. HARDY.

OBITUARY.

Leonard S. Wiggins departed this life January 7, 1901, at his home in Cass county, Texas, of acute paralysis. He was stricken November 27, and suffered a great deal, but bore his sufferings patiently and often expressed a desire to be taken away from the sufferings of this body of flesh, this earthly house, and to be clothed upon with that house not made with hands, eternal in the heavens.

Brother Wiggins was a son of David and Naomi Wiggins. He was born September 16, 1848, in the state of Georgia. His father moved to Alabama and settled in Crenshaw county, where he grew to manhood and married Miss Elizabeth Long, daughter of Elder Solomon Long, on the 18th day of February, 1869, to which union were born seven children, four boys and three girls, all of whom he has left with his dear companion to mourn his departure. But his record in this life is and should be a source of great comfort to them, and to the church. He joined the Old School Baptist church at Good Hope in November, 1876, on an expression of a work of grace in his soul, and was baptized by his father-in-law. He emigrated to Texas in 1881, and settled near Pleasant Hope church, where he became one of their number. He was beloved by all the members, having their love and confidence, and greatly beloved by his neighbors. Truly he was a good man. He was called out and set apart to the office of deacon by the church, which office he filled until called to lay his armor by. Truly it can be said his house was an Old Baptist home, and for strangers. He was a faithful provider for his family, and truly they all miss him. He was so kind and loving to his children, and so devoted to his dear wife.

Dear ones, we all do miss him so much; but we sorrow not as those who have no hope, for our loss is his gain. He has gone from the evil to come. Yes, dear ones, you did all you could for him while he was suffering, but Father called, "Child, come home." I received a telegram requesting me to come, and I obeyed the summons, and on the 8th day of January met the family and many sorrowing brethren and friends at the cemetery at Pleasant Hope church, and after trying to speak some words of comfort to the sorrowing ones, we laid his body to rest beneath the sod to await the redemption from the grave, when all the redeemed will be gathered home, and the new birth complete.

Dear children, try to follow father's example, and love your mother. May God bless you all and give you grace for your day and time, is the true desire of your friend and brother.

J. E. KNIGHTEN.

"Ye are dead and your life is hid with Christ in God; when Christ Who is our life shall appear we shall also appear with Him in glory."

ASSOCIATIONAL.

The North Ouichita Association will convene with Bethel church, Union Co., Ark., 4 miles east of Norphlet, on the Camden & El Dorado R. R., commencing on Saturday before the 1st Sunday in October, 1901. A cordial invitation is extended to all lovers of truth to meet with us.

A. R. YARBROUGH, Clerk.

Stephens, Ark.

CONTINUED FROM PAGE 2.

wound than the teeth. I once knew two neighbor boys who got very hostile at each other, finally they came together with blows, then they clinched, then they both soon fell in the dirt; the struggle for victory was hard for a short time, for both were stout young men. Soon one says, I have got enough, and the other seemed willing to quit also. They were dirty, disfigured, garments badly soiled, and both panting for breath. We, a few of us, shamed them kindly, and brushed the dirt of them. They then washed their faces and hands, combed their heads, agreed to make friends, shook hands, and so they have been friends ever since, although one was bit on the finger and will carry the scar to his grave, but he suffers no pain.

Now, dear old Baptists, I think we all have enough, lets learn a lesson, try to dust up and wash our hands and try to get on our normal appearance again, and we will be more lovely and enjoy ourselves better. I feel like just now this will be the case in the near future. Oh my God! clothe us all with humility and love sincere, is my prayer for Jesus sake. With much love to all the saints.

Your little brother I hope,

Burnsville, Miss. M. HARDWICK.

CHEROKEE, TEX., May 17, 1901.

ELD. J. C. SIKES:

Dearly Beloved Brother in the Lord—Though we never have met in the flesh, yet I have learned to love you in the Lord, and I know of nothing else but that love that moves my pen now to write to you. So I will say first that I have heard that you or rather that Sikes & Hardy had begun publishing your paper; but I know nothing more than that about it; and I saw in the Trumpet a very cold and harsh editorial by a Bro. Paine, which made me desire very much to see your paper and writing. So I wrote to W. B. Sikes (not knowing) to send or have the paper sent to me, that I might see it, with your editorial, so I chanced to see a sample copy sent to Bro. J. B. Taylor. I read it through, or nearly so, and I declare that I have not as yet discovered a single sentiment that I do not indorse with all my heart, and that as I have understood THE ADVOCATE OF TRUTH, it is an old landmark Baptist Herald, the truth just as I have always understood it as the Old Primitive Baptist Doctrine, and I now say that the way I understand all I have read in said number of your paper, if it is not the truth and the doctrine of the Old Primitive Baptists I have yet to find it out, and now again I most solemnly declare that I cannot see how anybody guided by the spirit of God and the love of His cause, the love of His truth and peace, can rail against it, or draw back from it. And if I understand you, Bro. Sikes, I will stand or fall with you, until I have some revelation of truth that I have never had. Dear brother, my whole heart and soul is for peace in Zion, and peace for her, and how can we have the peace, love and fellowship of God in Zion without His truth.

There is not a single doctrine of God's infinite sovereignty, purpose, decrees, or judgments, but that all in infinite unison with all His graces, His parental kindness, tenderness, long suffering, forbearance, forgiveness, and salvation in time and eternity, and vice versa. There cannot be one of these graces maintained or sustained by all the theologians of earth, without God's sovereign decrees in constructing all the plans and laws and order of its government, and development or manifestations as it is. Now, dear brother, I see that the price of THE ADVOCATE OF TRUTH is $1 per year. Please find money order for same enclosed with this, as subscription for it.

Your Afflicted Brother in Gospel Bonds,

J. K. Holco[illegible]ed on Oct.

CORRECTED.

[illegible]ld wear it

The Bethel Association of Primitive [illegible]got.

will be held with Cedar Creek church [illegible] hope, on the 6th

son Co., Tex., commencing on Friday [illegible] first Sunday in August, 1901. The [illegible]he end of the law

rail will get off at Trinadad, wheousness to every one

met with conveyance on Thursday [illegible]

Friday morning. Trinidad is ON PAGE

R. R. All are invited.

DEARLY BELOVED OF THE LORD:—I will try in my weakness to give you a little of the travels of a poor sinner in this sin-smitten world.

I was born in Gibson Co., Tenn., Feb. 14th, 1865, lived there until '79 when my father came to Texas. As for religion, I thought I could get it at my own will, but had not enough of this world's pleasures yet. I went along this way having a good time as I thought until the year 1882, when a trouble came on me. I hardly knew what was the matter. Finally it left me to some extent: I then thought it was all foolishness to be in that fix, and I thought I would not get that way any more. But before a great while the trouble returned with double force. I was in a great deal of trouble. I was bowed down, I knew not what to do. I would try to pray, but it did me no good. Right here, brethren, is a lesson I had not learned. The time for me to get that religion had now come: as I said before I thought I would get it, when I got enough of this world. But, to my surprise, I did not even know the weakness of man till now. I was in a great deal of trouble day and night. I could not sleep. I often wondered if any body else was ever in this fix. I would go to meeting, the brethren all seemed to enjoy themselves, but for me there was no enjoyment. When the burden would wear off I would think I would try to keep it off and not get in such a fix any more; but the burden would return with double force, until in 1889, I remember the time as well as if it had been yesterday, I was bowed down, I thought I was going to die. I lay down at night, but I could not sleep. I was restless all night, day came and my wife prepared breakfast, and we sat down to eat; I looked around the table at my wife and two little children. It seemed to me it was the last time I would be permitted to eat with them, I could not keep from shedding tears. I had to get up and leave the table, my wife asked me what was the matter with me that I could not eat. I told her nothing, I was not hungry. I went out to the field with a sad heart. I was hoeing cotton. I thought I was going to die, I would try to pray, but I seemed to get worse. I finally saw I could go no further, and thought I would pray the last time, and if I died I would die begging the Lord for mercy.

Brethren, here was the happiest time I ever saw. As I was sinking down, there appeared a great light, that I never saw before. Here I lost my mind as something seized upon it that I can't tell what happened at this period. When I came to myself I was praising the Lord, I could see what a fool I was, I could now see that it was all of the Lord, and not of me. I thought I would go to the house and tell my wife the things I had seen, but before I got there, I began to doubt whether or not it was of the Lord; and I did not tell her. I have been doubting along ever since.

Brethren, when I took my pencil this morning, I thought I would give my travels in brief, but it seems I have missed it and scattered all over the field and missed the substance almost entirely. I have a great many ups and downs, and a great many more downs than ups. When I go down it seems I go a little farther down than I ever have been before. Sometimes I am built up, and have a season of rejoicing, while at other times I am in the dark, and almost get back into the beggarly elements of the world.

He calls the fools and makes them know the mysteries of His grace, to bring aspiring wisdom low and all its pride abose. When the morning light has come the star of Bethlehem appeared from the east, the light shone to show that it was God's only Son.

Brethren, when I have written or told all that I can then the best part is left untold. Do as you honest co[n]s this and all will be well. I have not To do thi[s] I intended when I commenced.

ties of earth, I have nothing to boast of, there is m[o]st thing to me; or there dwells no good thing the g[o]d. I will close for the present, hoping without I was like [P]aul, my imperfections. I remain creatures, he was a[n] R. L. SWINDELL.

are apt to [b]e ashamed [o]f.

alarmed at the complex con[di]

FIGURES TYPES. AND PARABLES.

It is very easy to misuse a figure or a type. Sometimes it is difficult to see how far a figure will bear application. We must know that no figure applies fully, or else we would never have but one to represent a certain thing. We have many figures of Christ, but not one of them fully represent Him.

Adam represents Christ in some particulars, but in some other particulars he does not represent Christ. Eve represents the church in some particulars, but in other respects she fails. Let us draw points of likeness and then some of difference. Adam is like Christ in that he is first, and in being the head of the race.

Eve is like the church in receiving her life from Adam, and in getting into trouble first. Adam loved Eve: so Christ loved his people. Eve is not as old as Adam, so the church is not as old as Christ. Eve is no more a figure of the church perhaps than any other woman.

Most of men marry women younger than themselves. If Eve is as old as Adam, then we might say that all of Adam's ribs were women. For one rib was no more a woman than the other. Eve was not made when Adam was. Man was first formed, then the woman. Adam was not a figure of Christ as a high priest, or king, or redeemer, or Savior, but we can find other men mentioned in the Bible as these figures.

Eve was not a figure of the church as a "Holy Nation," "Kingdom," "Vineyard," "Temple," or "House of God."

We find these other figures elsewhere. Isaac was not a figure of Christ in the resurrection, but the scapegoat was. Moses was a figure of Christ as a mediator, but not as Savior in full, for he failed to personally take the children of Isrsel across into the "good land."

Joshua was not a figure as Moses was in receiving the law, but is a good figure of Jesus as Savior, for he led the people fully into the promised land.

Aaron was a good figure of Christ as high priest, but not as a king. The lamb that Aaron offered was a good figure of Jesus, the lamb of God, but in that sense alone is it a figure.

But suppose I say that now Christ is called a lamb, and therefore He must have had four feet, wool on him and eat grass.

But we must remember in those particulars the lamb is not a type.

Christ was called a rock, but He was not lying down all the time dependent on some other power to move him.

But He was like a rock in that He was a solid foundation to support all that was laid upon Him, etc.

And so along this line there is great deal of need of caution in applying the figures, types and symbols.

So I will close. I write this on the train from New Mexico, Tuesday June 25. Love to the editors and readers of THE ADVOCATE.

I hope to be out at New Hope Association. Tell Brother Dickens to put the big pot into the little one. I have ever appreciated the New Hope Baptists. Their kind hospitality to me has always been good, plain and loving.

I hope our relations will continue fraternal like they have been for the last seven years.

Graham, Texas. J. H. FISHER.

ASSOCIATIONAL.

The South Ouachita association will convene with Good Hope church, in Union Parish, La., one mile north of Oakland, commencing on Friday before the 4th Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

Wesson, Ark. L. C. TRULL.

NOTICE TO SUBSCRIBERS.

When remitting subscriptions to THE ADVOCATE OF TRUTH please do not send postage stamps as we can not use them; send P. O. Money Order payable at Greenville, or registered Letter. Make all orders payable to THE ADVOCATE OF TRUTH.—[EDS.]

CONTINUED FROM PAGE 7.

boast," "for we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Carnality says if I believed as you do I would take my fill of sin. God's children have had their fill of sin, and that to their sorrow. When an abhorrence springs up in our hearts to sin, it is one of the strong testimonies that we are accepted in the sight of God. We desire to live as circumspectly as though our salvation depended on our works. I think in a great measure our doubts and fears arise from our missteppings. Then, "we should lay aside every weight, and the sin which doth so easily beset us. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." When we look back over our pilgrimage, we can truly say, we never were forsaken by Jesus; but whenever we were enabled to trust Him, He came to our relief: though we often have been cast down, but not destroyed: and sometimes we have a strong consolation of our acceptance with God.

Wesson, Ark., L. C. TRULL.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH,

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit [illegible] those life of Christ in them and are evidences of their gracious state and that all the graces of the spirit [illegible] take. their acts of true religion and virtue are to be [illegible] pass ered as the effects of the unconditional and [illegible] counsel of God in Christ, and that they are so [illegible] like able to go beyond in good works or do more [illegible] in required of them, that the most godly and [illegible] speak short of much which they in duty are bound to [illegible] God

7th—We believe that the gospel was ordained of God [illegible] the good of his children, to instruct them and to [illegible] them and to stir up the grace that is in them [illegible] wicked out their duty to them, and is mighty through [illegible] rock to save them from error and from false doctrine, and deceitful snares of wicked and designing [illegible] one, and are ever ready to deceive. [illegible] heavenly

8th—We believe in the resurrection of the dead [illegible] faithful; just and of the unjust and the mortal [illegible] guide me saints shall be changed and fashioned [illegible] glorious body of Christ. [illegible] this re[illegible]

9th—We believe it to be hurtful and wrong to [illegible] our pa[illegible] fellowship as long as we can maintain [illegible] all is [illegible] order of the church without them. [illegible] household [illegible] another.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and [illegible] HARR[illegible] of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist [illegible] lation of THE ADVOCATE OF TRUTH and write for its columns.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, SEPTEMBER 1, 1901. NO. 6.

EVERLASTING TASK FOR ARMENIANS, OR A LETTER TO THE REV. EDWARD SMYTH, BY WILLIAM GADSBY.

MR. SMYTH:

SIR:—Learning you are again preparing, or rather gathering together, another volume of scraps, which you intend to publish to the world in vindication of free-will, and to hold up to contempt the doctrine of electing grace; after having a thousand thoughts revolving in my mind upon the propriety or impropriety of interferring in the business, seeing you have, in many respects, been so ably handled already, I at last resolved to drop you a few lines, to which I request your very candid attention, for I assure you, as far as I know my own heart. I have nothing in view but the glory of the eternal God and the welfare of Zion.

And, first, you are hereby desired, as early as possible, to inform those characters whom your extraordinary piety induces you to hold up to public view as murderers, upon what ground the salvation of a poor sinner depends; whether it depends wholly and entirely upon the free grace of Jehovah, or whether it rests wholly and entirely upon man's free-will, or whether it be a joint concern, depending partly upon God's free grace, and partly upon man's free-will? Should you be disposed to give the preference to the first of these, you will have the goodness to reconcile that to your Arminian creed, and for the better clearing of the way, you will be very particular in stating upon what branch of the free grace of God salvation does absolutely depend; and lest you should mistake what I mean, I will just state a few things, unto which I hope you will conscientiously attend And in the first place, does the salvation of a sinner depend upon the everlasting love or mercy of Johovah, or is it not possible for a sinner to be interested in that mercy, which is from everlasting to everlasting, (Psa. CIII, 17), and after all perish everlastingly? And if so, does it not evidently appear that salvation does not depend upon the mercy of God?

But secondly, does salvation depend upon redeeming grace, and may the character redeemed unto God by the precious blood of Christ (Revelation V, 9), depend upon the efficacy of the redemption of Christ for salvation, seeing they are thereby redeemed from all iniquity (Titus II, 14), from the curse of the law (Galatians III, 13), and out of the pit where there is no water (Zachariah IX, 11), or may not a sinner be interested in the redemption of Christ, and be damned at last? And if so, does it not appear that salvation does not depend upon the redemption of Christ?

Thirdly, does salvation depend upon quickening, regenerating, or renewing grace? As it is written, "You hath He quickened, who were dead in trespasses and sins." (Ephesians II, 1). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." (Titus III, 5). Or may not a sinner be quickened, regenerated and renewed by the Holy Ghost, and after all be banished from the presence of the Lord into the burning lake of never-ending perdition? And if so, does it not appear that this grace is not sufficient to save a sinner?

Fourthly, does salvation depend upon justifying grace "Being justified freely by His grace through the redemption that is in Christ Jesus." (Romans III, 24). "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts XIII, 39). Or may not a sinner be justified by grace from all things, and after all be brought into condemnation, and have his everlasting portion with unbelievers in the torments of hell? If so, does it not appear that justifying grace will not save a sinner?

Fifthly, does salvation depend upon sanctifying grace? As it is written, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Corinthians VI, 11). Or may not a sinner be sanctified in the name of the Lord Jesus and by the Spirit of God, and be lost at last? If so, does it not appear that sanctifying grace will not save a sinner?

Sixthly, does salvation depend upon the grace of adoption? "According as He hath chosen us n Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us into the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will." (Ephesians I, 4, 5). Or may not a sinner receive the adoption of sons, be an heir of God through Christ, (Galatians IV, 5:7), and fall short of heaven at last? If so, does it not appear that salvation does not depend upon the grace of adoption?

Now if salvation does not depend upon any of these, separately considered, will you have the goodness to inform us whether it depends upon the whole of them, jointly considered, as one infinite treasure of immortal grace; or may not a sinner be interested in the whole of them, and after all perish in his iniquity? That is, may not a sinner be interested in the unchanging mercy of God, and in the redemption of Christ, and in the quickening, regenerating and renewing influences of the Holy Ghost; and may he not be justified from all things, and be washed and sanctified by the Spirit of God; and may he not be a son and an heir of God? I say, may not a sinner be interested in the whole of this grace to-day, and to-morrow die in his sin? And if so, how can salvation be of grace? But in order to give you room for your strength, and allow you every fair opportunity of proving salvation to be all of God's free grace, and yet the creed for which you contend be of God, I will ask in the seventh place, does salvation depend on the unspeakable gift of grace, viz., Christ Jesus? For "Herein is love, not that we loved God, but that He loved us; and sent His Son to be the propitiation for our sins." (John IV, 10). And if salvation depends on the unspeakable gift of grace, you will be particular in informing us upon what part of this gift it is that it depends.

Does it depend upon the work of Christ, or upon the character He bears, or the offices He fills, or the fullness that in Him dwells, or the union and relationship that subsists between Him and His church; does salvation depend upon these things jointly or separately, or may not a sinner be interested in the whole of this grace and be lost at last?

But to make the matter as straight as possible, I would ask, may not a sinner be interested in the work of Christ, that is, in His active and passive obedience on earth, and His intercession in heaven; and may he not build upon Christ as a foundation; shelter in Him as a hiding place from the wind; rest upon Him as a resting place; bathe in Him as the fountain opened for the house of David and the inhabitants of Jerusalem for sin and uncleanness; enter into the sheepfold by Him, as the door and straight gate; trust in him as the Lord, his rock and fortress, and deliverance, and strength, and buckler, and as the horn of his salvation, and his high tower (Psalm XVIII, 2), may he not receive Him as his Prophet, Priest and King; as the Captain of his salvation, his Day's-man, his Surety, Advocate and Mediator; may not a sinner live upon Him as the bread of Heaven, the water of life, and the wine of the kingdom; may he not be interested in Him as the everlasting Father, and the elder Brother, yea, a Friend that sticketh closer than a brother; may he not be united to Him as a loving husband and a living head; may not his life be hid with Christ in God, and he be life of His life, body of His body, bone of His bone, and flesh of His flesh; in a word, may not a sinner receive Christ as the Lord his righteousness and strength, his portion, and his all in all; be blessed with repentance unto life, and have Christ in him the hope of glory; "be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," (1 Peter I, 23), be blessed with the fruits of the Spirit, as "love, joy, peace, long suffering, gentleness, goodness, faith, goodness, and temperence," (Galatians V, 22, 23), and after all be brought into condemnation? And if a poor sinner can be interested in the whole of this grace, and be lost at last, do, sir, for the Lord's and truth's sake, and for the sake of poor, perishing sinners, inform us upon what salvation does absolutely depend.

I presume it is impossible to propose to you, or to any other person, a subject of greater importance, and therefore I hope you will use all diligence to make the matter clear and straight; and if, upon due inspection and cool deliberation, you conclude that no sinner can be interested in the whole of this grace, and be damned at last, you will then, without the least reserve, inform us what part of it a sinner may be interested in, and yet be lost, and what part he cannot be interested in, and miss heaven, that we may be able to form some just views of our real state, and be no longer left at an uncertainty about the grounds upon which salvation absolutely depends.

CONTINUED IN NEXT ISSUE.

EXPERIENCE.

DEARLY BELOVED OF THE LORD:—I will try in my weakness to give you a sketch of my travels in this sin-smitten world.

I was born in the state of Georgia and raised up there and was taught that I could get religion at any time. I traveled on in this way drinking sin as a sweet morsel until August, 1860, when I was 17 years old, God showed me that I was a sinner all undone, and I fled to the law for righteousness, and started out to get religion as I had been taught. I went on in this way trying to do something good to get God to love me and making vows, I would pick out places to pray. I continued on in this way through the Civil War. For seven long years I traveled in pain to be delivered from that load of sin and guilt. I did not want to be with anybody; I felt like I was the worst being on earth.

While in this trouble I was married on Oct. 19, 1865, and thought that maybe I could wear it out, but the more I strove the worse I got.

Dear brethren, right here, as I hope, on the 6th day of August, 1867, I got to the end of the law where Christ stands for righteousness to every one

CONTINUED ON PAGE

SCIENCE AND PREDESTINATION.

It is the prevailing opinion that the doctrine of predestination is held only by the ignorant class of men, and that the mere elements of an education are sufficient to free one from the influence of such a baleful, absurd and unreasonable doctrine. If there is any just ground for this opinion, it can be shown that scientific truth is incompatible with the doctrine of decree, and also that no well educated person has ever believed the doctrine of predestination.

It is a well known axiom of logic that all truth harmonizes; now if it can be shown that scientific truth harmonizes with the doctrine of decree, then it must be conceded from the standpoint of science, that the doctrine of decree is true. It can not only be shown that science and decree are in perfect harmony, but it can be shown that decree is at the foundation of science, and that without decree, science could not exist.

If two times five were ten to-day, but might have been eight yesterday, might be twelve to-morrow, how could there be any possibility of the science of arithmetic? But two times five are ten to-day, two times five were ten yesterday, and two times five will be ten forever. It is this very fixedness of the relation of numbers that renders the science of arithmetic a possibility. This fixedness argues decree. So then it appears that arithmetic, the most common and elementary of all the sciences, is based upon decree, and that without decree it could not exist.

The elementary theorems of algebra, such as, the square of the sun of two quantities is equal to the square of the first plus twice the product of the first by the second plus the square of the second, and "The difference of the same powers of two quantities is always divisible by the difference of the quantities," the Binomial theorem, with its wonderful possibilities and applications, together with all the other data which form the science of algebra, are fixed and unchangeable; these things were also true before the science of algebra was evolved, they were true before there was a human mind to discover and state them.

"The sum of all the angles of a triangle is equal to two right angles," is an elementary proposition of geometry. How long has this proposition been true! When has it ever undergone a change? When will it ever change? It was true before Euclid, before Pythagoras, before Greece, Rome, Egypt or Babylon, before Adam, before the world. The six ratios of trigonometrical functions, which lie at the bottom of the science of trigonometry, are forever and unchangeably true. All the principles that go to make up the sciences of analytics and calculus, are no exception to the rule. So then in the realm of mathmatics, from the most fundamental operation in arithmetic, to the most abstruse problem in the differential calculus, all depends upon the permanent fixedness of principles, and this fixedness is the result of decree.

Leaving the abstract domain of mathematics, and coming into the more concrete natural sciences, the same fixedness of principles confronts us. What seems to be more at random than a falling body? Yet a falling body is so completely under the control of law, that although its velocity changes with every instant of time, if its time of falling be known, its velocity for any second may be computed. If the distance fallen be known, the time of falling may be readily found. The laws of falling bodies might be stated here, but space does not justify it. The swaying of the pendulum, that lazily swings to and fro in the old clock on the wall, is most accurately regulated by law; if this were not so, how could it be utilized to regulate the motion of the clock? The laws of the pendulum are such, that if the length of the pendulum is known, the time of vibration may be found, and vice versa.

The freezing and boiling points are marked on the thermometer; if water should freeze at one temperature to-day and at another to-morrow, this could not be done. If water should boil at one degree of [illegible] cannot-day and at another to-morrow [illegible] murmu[illegible] alarme[illegible] at the com[illegible] how completely would the common industries of life be thrown into utter confusion. Experiment has revealed the laws of freezing and boiling points of liquids, also the fusing and solidifying points of metals. Each liquid has its respective boiling and freezing points, and these points remain constant under the same pressure.

The production, velocity, reflection, loudness and pitch of sound, are all controlled by law. If this were not so, there could be no science of music, either vocal or instrumental. The pitch of a tone of the violin or piano depends upon the length, diameter, tension, and the density of the material of the string. The pitch varies inversely as the length of the string: it varies inversely as the diameter; it varies directly as the square root of the tension, and inversely as the density of the material composing the string. These are the laws govering sound produced by the vibration of a string. The tones of the organ are produced by a vibrating current of air, and are controlled by laws similar to those governing sound produced by the vibrating string. Many more laws dominating in the realm of sound might be given, but these are sufficient to show that in every sound, from the murmur of the summer breeze to the roar of the terrifie hurricane, from the pattering of the rain drop to the booming of the ocean billows, from the scream of the hawk to the song of the nightingale, from the solo voice to the full chorus or the great orchestra, law transmits, modulates and governs all.

Recent discoveries have ascertained that electricity, that most subtle, mysterious and wonderful of all nature's forces, is controlled by law, in all its operations. A number of these laws have been stated, and may be found in any recent treatise on electricity.

Nowhere in the operations of nature is God's power and presence so strikingly exemplified in little things, as in chemical action. The law of definite weight, which lies at the foundation of the science of chemistry, is one of the most wonderful of all the laws of nature. The law stated is as follows: "When two elements unite with each other they always unite in a fixed definite ratio by weight." As an illustration of this law, iron and sulphur unite to form iron-sulfid; in this reaction twenty-one ounces of iron will always unite with just twelve ounces of sulphur; if we should try to make twenty-two ounces of iron unite with twelve ounces of sulphur, we would have one ounce of iron left, and if we were to try to make thirteen ounces of Sulphur unite with twenty-one ounces of iron, we would have one ounce of sulphur left free. In the union of hydrogen and oxygen to form water, one atom of oxygen always invariably selects two atoms of hydrogen; this is not only true in the union of hydrogen and oxygen, but the same law holds true in all chemical combinations; each element has its displacing power, that is, one of its atoms always selects a certain number of atoms of the element with which it unites. Here we see law controlling the very atoms of matter and regulating with unerring accuracy chemical affinity and all chemical reaction. The law of conservation of matter exemplifies the truth of the Scripture which says that "What the Lord does shall be forever, nothing can be put to it, and nothing can be taken from it." This law stated is as follows: "The sum of the weights of the substances before the change, is exactly equal to the sum of the weights of the new substances after the change." This proves that in chemical changes, although new substances are formed, that no matter has been created and none has been destroyed. Is it not true indeed that God hath set his ordinances in the earth, that his decrees do not only govern the planets in their orbits, but places the atoms in a chemical compound? Where could there be a science of botany, or of zoology, if everything did not bring forth after its kind? The fundamental principle of both these sciences is found in the law that everything brings forth after his kind; this law was established from the beginning, and continues universally true. Even if the Darwinian theory of the origin of species should be true, this law would neither be contradicted nor violated thereby. All those lines of demarkation which divide the animal and vegetable kingdoms into subkingdoms, orders, genera and species, remain permanent, and these could not remain so without law; the data for these sciences depend upon law, and law depends upon decree.

When the David said, "The heavens declare the glory of God, and the firmament showeth his handiwork," he spoke the very glory and embodiment of the science of astronomy. The chief glory of this science is the law of universal gravitation: "Every particle of matter in the universe attracts every other particle with a force that varies directy as the product of the mass, and inversely as the square of the distance between them." This great law not only lies at the bottom of the science of astronomy, but it upholds, balances and sustains the universe; it is by this law that God hung the earth upon nothing; this law is the word of God's power, by which he upholds all His universe; this law is the bands of Orion that cannot be loosed, and the sweet influence of the Pleiades, that cannot be stayed. This law first broke up the chaotic mass of nebula that once filled the space now occupied by the solar system, and molded it into sun, moons and planets. This law gathered fragments into worlds, worlds into systems, and systems into a universe. It guides the huge planet that sweeps through the regions of space, and balances the mote that floats in the sunbeam; it suspends the water dust that composes the clouds in mid air, and chains the mighty ocean to his destined bed. Then what is this permanent, powerful, instantaneous, universal law, but the presence, power and decree of the Almighty God, the Creator, upholder and disposer of this universe?

Kepler's laws of planetary motion might be mentioned in connection with the science of astronomy, as further exemplifying God's decrees in the heavens, but it appears entirely unnecessary to do so; enough has been cited to convince the pious that science is in harmony with decree, that it depends upon decree, and that without decree science could not exist. Now where is the disputer of this world? Where is the wise man? Where is the scribe? The man who has not seen predestination is science, has not seen the soul of science. The man who would charge the belief of predestination to ignorance, is himself ignorant both of the knowledge of God and in those things of nature wherein he professes to be learned.

Some one may say that it is true that law reigns in those things which have been referred to, but man is an intelligence, and is not subject to such mechanical laws. To this objection I answer, first, that logic and psychology are recognized sciences, not natural sciences, but called mental sciences; sciences of mind, and not of matter. Since fixed and uniform operations as established by natural law, must furnish data for natural science, fixed operations established by law, must furnish data for mental sciences. Second, that the Scripture ascribes the operations of the mind to law. Does not the inspired writer say, I see another law in my members warring against the law of my mind? (Romans VII, 23.) Here he speaks of the law of the mind and the law in his members; so that to deny that the mind and emotions of the hnman constitution are operated by law, is to deny the written word of God, also to ignore those conscious mental phenomena, which every man is subject to. To the above objection I would answer in the third place, that the wickedness and depravity of the human constitution are as universal, permanent and perpetual, as any of the laws or operations of nature; where is there a single exception? Where was there ever a single exception in the development of the human family? Induction is one of the chief methods of scientific investigation and reasoning; it is the process of reasoning from particular examples to general laws. Most of the theorems of mathematics have been discovered and proved by the method of induction. The principle of reasoning

CONTINUED ON PAGE 3.

CONTINUED FROM PAGE 2.

s, that if a certain thing is found to hold good in a number of cases, it is assumed that it will hold good for the next case, and then that it will hold good for any case; thus a general truth is discovered and proved from particular examples. Try the method of induction in the case of the depravity of the human family; it can be shown by example that this man is a sinner, and that that man is a sinner, and that the third man, and the fourth man, and the fifth man each is a sinner, and then it is a truth exemplified among all people in all places and at all times, that all men are and have been sinners. There can be found no exceptions; then the general truth may be announced upon the the authority of logical induction, that universal depravity is true, and no theorem in mathematics, and no recognized law in natural science, has ever been discovered and proved by a more valid process of reasoning. The scientist would not hesitate to announce a law upon the result of such an investigation as this. Then, from a scientific standpoint, there must be a law governing, not only the physical reproduction, but the moral nature of man. The man who attributes the natural depravity of the human family to the transgression of the first man, aside from decree, is a fatalist, and holds a position that science condemns. Men who hold that God created the first man holy, and that he fell either either apart from the purpose of God, or contrary to that purpose, and that as a result of that haphazard fall, his posterity is necessarily sinners, have not seen very far either into the biblical or the scientific side of the subject. Is not the hand of God as directly employed in the formation of the child from the embryo to the birth as it was in the formatiom of the first man from the dust of the earth? Does he not form the child to-day as strictly according to his will as he formed the first man? Does he not form every germ of life that comes into existence to-day, whether it be plant, animal or man? Does he not develop into an individual every germ that reaches that state, no matter what kind of life it be? Is not his hand as actively and as particularly engaged in the formation of the chick in the shell as in the formation of men or angels? How else could he be the Creator, upholder and disposer of all things?

Although science bears witness to the doctrine of predestination, yet it can never reveal God; it honors God and proclaims his glory, but it is the man who hath an ear to hear that receives its testimony. Science proclaims the reign of law throughout the universe, and law proclaims decree. The voice of science joins the voice of inspiration in the sublime proclamation that "All his works praise him."

Only a few of the laws of the different sciences have been cited; time would fail me to tell of all of them; nowhere are we encompassed with a greater cloud of witnesses to the reign of law, than in sciences. I do not know whether there is any spiritual comfort in what I have written or not, but I do confess that I like to see the doctrine that is dear to my heart establishep even by natural evidences. H. M. CURRY.

Pleasant Plains, Ill.

DEAR BRETHREN AND SISTERS IN CHRIST, OUR HOPE OF ETERNAL LIFE:

My prayer to God is that some struggling soul between the two extremes of life and death, may find some comfort in the travels of a poor unfortunate being as I, and that we have the blessed assurance that "whom the Lord loveth he chasteneth."

I was born in Orange county, North Carolina, in the year A. D. 1838. My parents with four children moved to McNairy county, Tennessee. At the age of 22 years I was married to W. L. Tippet, who was two years younger than myself. We have fought the battles of life together and shared each other's sorrows and joys for 41 years. My husband and I moved to Texas in the year 1871. We were both members of the United Baptist Church, being baptized at the same time. This church resolved itself into a missionary band, and as such granted us a letter, which we brought with us to Texas. Our letter was the medium through which we were received among the missionary brethren in this county (Kaufman) the next year after coming to Texas. My husband and I were both Primitive Baptist in belief, and were never satisfied until we had gone to the people that God had prepared us to cast our lot with. In the ——— year of my age the Lord led me home to my friends. Today my husband and I are members of God's little family of Primitive Baptists that worship at Pleasant Hill, Kaufman county, Texas.

Dear saints, to me the morning and noon of life is past, and the evening shades appear; only a few more days and my poor, weak, afflicted body must lay its burdens down, and be laid beneath the sod to await its final destiny, treasured in the great and loving heart of our Redeemer.

I want to say to God's dear children before I go hence, that my little hope is bright, and though my life is a burden and my trials and afflictions are severe, yet beneath my heaving breast of sighs and groans, my heart responds to the loving voice of Jesus, who says, "fear not little flock, it is your Father's good pleasure to give you the kingdom." O blessed hope of the bright anticipation of meeting friends and loved again, where we can bask in the refulgent rays of God's eternal love, and be at rest forever and ever in the presence of Jesus our Redeemer. I want the dear saints to know before my eyes are closed in death that I am one that believes and trusts in the almighty sovereignty of God. I cannot remember dates, but about thirty years ago (more or less) I was admonished and persuaded to join the United Baptists, a church that was somewhat in touch with popular sentiment, for the sake of friends and popularity I yielded against my better judgment; I was a believer in the Primitive doctrine, but pride and vain delusive snares caused me to depart from the path my mother loved. I remained with the United Baptists until about eight years ago, when the Lord saw fit to convert me from the error of my way and led me to the people of my choice; with fear and shame, bowed down with remorse, I went home to my friends, related to them my little hope, was received into their fellowship, and was baptized by Elder D. D. Wright, who was our pastor at that time. I have never had any cause to regret the steps that duty prompted me to take. A bright and vivid answer came to my guilty and remorseful conscience that has lightened many a burden and cheered my drooping spirit.

I have often thought that my poor afflicted, trembling limbs were light afflictions compared to the demand of justice meted out to a poor, commdemned and guilty wretch as I, my poor, aching heart has often yielded to God's chastening hand which makes me willing to kiss the rod that smites me and say, "Thy will be done."

For several years peace and joy has reigned within our little church at Pleasant Hill, but the lucid, bright and cheering prospects prompted us to boast. But God saw fit to humble the proud and haughty spirit of his erring children. Satan's vile and cruel craft crept unawares into the fold and scattered the little flock until we felt unsafe and insecure. The wolf of Satan's craft clothed in a righteous robe, prompted by selfish means and ends, confused and led some of the weak and erring ones astray, while others weak and struggling, patiently waiting for the Lord to still the dashing waves. Even the strong and valiant soldiers were bowed and crushed with bleeding hearts beneath the chastening rod that visits God's dear children when tempted to depart from the faith once delivered to the saints.

Yes, it seemed that for awhile our little church must meet her doom, the little vine that we had hoped that God had planted here at Pleasant Hill seemed to be destined to die; but death to the love of sin only manifests a life in Christ. Thank God we are made again to rejoice in hope, though our little barque had almost sank beneath the waves, the gentle voice of Jesus speaks and calms the troubled [illegible] ers. [illegible] while and [illegible] being poor, aching, trembling frame will be laid to rest and freed from pain, but thanks to God that I have lived to see the church I love in peace, and sailing smoothly along, with satan and his craft defeated and his co-workers put to flight.

Oh, God, keep thy children in the way that leads to truth, and direct our steps to walk the straight and narrow way that leads to life, and though we walk through the valley and shadow of death, we shall fear no evil, for Thy rod and Thy staff doth comfort us.

Peede, Texas. MARTHA J. TIPPET.

OBITUARY.

Died, on Friday, July 5th, 1901, Mrs. N. E. Wisenbaker, wife of H. M. Wisenbaker. Sister Nancy Wisenbaker was born in Birrien county, Georgia, November 22, 1852, was married to H. M. Wisenbaker on July 6th, 1876, with whom she lived happily for twenty-five years, lacking one day. To them were born six children, one of which preceded her to the grave. Of the five children living there are two sets of twins, Leonard and Luther, aged 23, and Dan and Willie aged 21. Annie, the baby, is a girl of 14, who must now take mother's place in caring for father and brothers.

With her family, Sister Nancy moved to Texas in 1883, and at the time of her death was living five miles north of Mineola, Wood county, Texas. She united with Big Springs Primitive Baptist church of Smith county, Texas, in 1886. She was a lover of the doctrine of salvation by grace, and had the utmost confidence in God and his power to rule all things after the counsel of His own will, and for the good of His people.

Her death was a shock to us all, as she was sick only about 10 hours. During this time, she had every attention that loving hands and medical skill could devise, but to no avail. She was stricken just as the shadows of evening came on, and ere they were risen again, the curtain of death's dreamless night fell gently about her, and her spirit went unseen to God who gave it.

She was dead, but on her sweet face there lingered a smile so life-like, so natural, that she yet seemed to live. The soul that in life's hard struggle had nobly, sweetly borne so many difficulties, had left its earthly home, and no trace of pain remained to mar death's dreamless sleep.

And thus we laid her away, not without hope, but discerning through the mist of our tears the inevitable providence of God.

To the husband in his loneliness and the orphans in their sorrow I would point unfalteringly to the Christ in whom she found a Savior. And to her neighbors and friends who miss her so sadly, I would say: "No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

Somewhere, there is a river that is called life. And by its waters we may together walk neath the shade of the trees, and in the twilight. This is the precious promise that heals the sweet sorrow that God has ever yet visited upon [illegible] children. By her sister,

SALLIE WISENBAKER.

NOTICE TO SUBSCRIBERS.

When the time of any subscription has expired, it will be indicated on your paper by a cross mark thus: X, on the upper left hand corner of the first page. Should you wish the paper continued to you, notify us immediately, otherwise your paper will be discontinued. Should you not be situated to renew your subscription at once, we will send the paper on and wait on you a reasonable time if you will notify us that you desire sent on

ED

ASSOCIATIONAL.

The South Ouachita association will convene with Good Hope church, in Union Parish, La., one mile north of Oakland, commencing on Friday before the 4th Sunday in September, 1901. A cordial invitation is extended to all lovers of truth to meet with us.

Wesson, Ark. L. C

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, SEPTEMBER 1, 1901.

THEY HAVE SOUGHT OUT MANY INVENTIONS.

(ECCL. 7:29.)

When time was first brought into sight,
The world, its fullness, day and night,
The heavens above, the planets all,
The heavenly hosts both great and small.

'Twas long ere this God fixed a plan
To rescue fallen, sinful man
Out from the curse of a broken law
Under which he fell as God foresaw.

The stipulations of this plan
Embraced all sins of every man,
Whom God destined to heaven should go
In Christ for them did grace bestow.

But since this plan of God's was made,
Mankind have many others laid;
But heaven's demands none of them meet,
For they are all so incomplete.

The first of these did Adam make,
When he from off a bush did take
Some tender leaves, though large and wide,
His nakedness from God to hide.

Betook himself amongst the trees
To plan a way God's wrath to appease;
For he was conscious of his guilt,
And knew his fig-leaf suit would wilt.

I cannot tell the schemes advanced,
Perhaps he planned for another chance;
For work-mongers since, who're heaven bent,
Have preached the chance plan where e'er they went.

But Adam to trial was quickly brought,
Where all his schemes effected naught;
There he in open court confessed
That he God's righteous laws transgressed.

The judge passed sentence of death right there,
Which sentence we still in our members bear,
A manifest token that our own sins
Transmitted to us from Adam has been.

Now since the sentence on man was passed,
The pit of destruction has held him fast.
This pit is so deep he cannot get out,
Though hirelings try it by raising a shout.

There's only one way from earth to heaven,
That is the one in Jesus given;
And it alone, says the gospel story,
Can ever reveal Jehovah's glory.

But to deceive, and rob God of praise,
Is why men invent so many ways;
They have great councils and learned conventions,
To make some plans, some witty inventions.

These wise inventors, and sons of toil
Planned out a scheme, which God did foil,
To build a tower whose very top
Should reach to heaven before it stopped.

Their scheme did fail them, so the say,
Before they got up half the way;
Their building crumbled back to earth,
From whence the plan for it had birth.

This tower, no doubt, would appear crude,
And its construction be called rude,
By those who now on works rely,
From their birth, until they die.

Since they have now some improved ways,
In these enlightened gospel days,
To bridge the great and awful chasm,
And house men safely home in heaven.

A plan that's now in operation,
In Burmah, China, and other nations,
Was first introduced by the rich man in hell,
Where perhaps he'd been for quite a spell.

His charity towards his kindred here,
To warn them of hell and and get them to fear;
And the circumstances surrounding the man,
Led him to invent the missionary plan.

His plan, he thought, would meet heaven's smile,
But Abraham wouldn't even give it a trial;
Dives did urge its execution, though,
its origin suited for Abraham you know.

So Abraham refused Dives to assist,
And so have his children from that day to this;
The rich man continued to work for his plan,
And in 1792 secured him a man.

This dupe of Dives, Mr. Fuller, by name,
Induded Mr. Carey to partake of the same;
As Fuller had means, he the expense must secure,
While Carey went on the first missionary tour.

Thus was the introduction of Dives plan,
Which now is spread out all over our land;
But its many adherents and operators as well,
Are loath to admit it started in hell.

This plan, in its origin, was on this wise:
Dives saw Lazarus in paradise,
And desired he be sent by Abraham,
Back into this world, his native land.

To preach the gospel to his brethren five,
Lest they in flames of hell should writhe;
Abraham refused a mission board to be,
Or to send Lazarus on a missionary spree.

He knew the plan could only fail,
Rob the poor, the truth assail,
Fill up the coffers of the rich,
And leave poor sinners in the ditch.

And they must there forever stand,
Unless brought out by God's own hand;
And by the scheme which God wrought out,
Before this earth was brought about.

This Dives scheme great fame has won,
Since heathen China they overrun;
They said 'twas done some souls to win,
But the Boxers boxed them out again.

The Chinese thought, so the story went,
That they were all on money bent,
For they begged so hard—this is no joke—
The Boxers thought their God was broke.

Now I must leave the Dives question,
With only one more short suggestion,
To those who operate his scheme,
Don't skim the milk and drink the cream.

For you may some day Dives see,
Where you may much embarassed be;
Now if you're honest in your intention,
Let all know who sprang your invention.

Just one more plan and we are done,
It is a strange, mysterious one;
Like all the rest, we question where
It's origin did first appear.

But surely it's of recent date,
'Twas not heard of till here of late;
I can't perceive what's meant thereby,
Unless 'tis God to justify.

The new way stands about like this:
Sin's entrance could have hit or missed;
That Adam could have stood or fell,
For either would have done as well.

To serve God's purpose here below,
And all His attributes to show;
That love could just as great be seen,
Bestowed on good as on the mean.

That mercy could have flowed as sure,
If there had been no guilt to cure;
That saving sinners could go on,
Had there not been a single one.

That Christ to earth could come and die,
And redeem sinners to the sky;
While here no sinners e'er had been,
Nor any guilty nor unclean.

That through eternity to come,
The praise of Jesus might be sung,
By sinners saved from guilt and sin,
On whom a blot had never been.

That all the praise God would receive,
From those who heaven did achieve,
Would be from they who cleansed had been.
Which never yet had been unclean.

That this vile world so full of sin,
God rather would have different been;
But since man forced it on His hands,
He does with it the best He can.

Now this to me indeed is strange,
Just how such things could be arranged,
How God could certain of them be,
And yet nncertainty in them see.

And yet we hear some smart men say,
The whole thing might have been this way;
And should you chance to express a doubt,
They'll lay up bars to keep you out.

But if we're left with God's fixed plan,
We'll let them have those wrought by man;
For there is none secure you see,
As that which God decreed shall be.

—J. R. HARDY.

ELDS. SIKES AND HARDY.

DEAR BRETHREN:—As I am a reader and subscriber of THE ADVOCATE OF TRUTH, I thought I would scribble down some of the many thoughts that invade my mind, and if you deem them worthy of space in THE ADVOCATE OF TRUTH, use them, if not, cast them aside and all right with me.

I have read THE ADVOCATE OF TRUTH fully, and I think it has the right name. It gives God all the glory and man none, and we know that is true, for He said, "all nations are nothing and less than nothing and vanity;" so if all nations are nothing, what chance is there for one man to be anything? "The Lord is not slack concerning His promises as some men count slackness, but is long suffering to usward, not willing that any should perish; but that all should come to repentance." "Thy people shall be a willing people in the day of Thy power." So we see that the power is not of us, but of God. "The preparation of the heart in man, and the answer of the tongue is from the Lord." "For this is the covenant that I will make with the house of Israel after those days saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

"Jesus answered and said unto them, murmur not among yourselves, no man can come unto me, except my Father which hath sent me draw him, and I will raise him up at the last day;" "So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." The above scripture is sufficient to prove to any live man or woman that the effort of the creature is vain; we are all as an unclean thing, all our righteousness is as filthy rags. "There is none good, no not one." "But God who is rich in mercy, for His great love wherewith He loved us, while we were dead in sins, hath quickened us together with Christ, by grace ye are saved."

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who works all things after the counsel of His own will." No I do not believe anything has ever come to pass contrary to His will. If so, this world would be of chance, and the scriptures would be of no use, if man could superceed our Creator; for He declared the end from the beginning, saying my counsel shall stand and I will do all of my pleasure.

Now the scriptures plainly prove that nothing can come to pass contrary to God's pleasure. He controls the heathen, without the aid of men or money; if He needed money He would not tell us of it, for all the world is governed by Him, and none can straighten what He has made crooked.

I do believe that those evangelists that go to foreign lands to Christianize the heathen, are the most unmerciful men that live. They care nothing for the poor heathen, only for the money they beg from the poor heathen of this country. They preach for doctrine the commandments of men, and the people love to have it so. They cannot bear the truth; but they do not believe what they, themselves preach, or they would leave off some of their finery and luxury of high living, and donate it to save the world. Now if all the wealth that is wasted and thrown away on pleasure trips, picknicks and unnecessary expenses was saved, they would have sufficient means to Christianize the world (if human means could do it), without begging the widows and poor people for help. No, they do what they do for the money that is in it. If they had to go with chains and as prisoners of Jesus Christ, they would say, "it is no use, we had better stay at home, for there is no money in such a trip as that; I had rather teach school, or plead law, or something else than to go away to a foreign land, unless I get big pay;" so that proves what draws them, it is not to save the heathens in a foreign land, but to save a heathen in this land from labor, and cause him to live at ease. If all the rich people that believe that the heathen will be lost for the want of preaching would be liberal, and the preachers would put their price just as low as they possibly could, they could save the heathen without bothering this country, if money could save them.

Well, I have written a considerable mess of this if you can select anything out of it worth your trouble, you can do so, if not, all right with me.

Your Brother in Hope.

Longview, Texas. W. H. SHADDOCK.

BAB, CALHOUN CO., ARK., March 19, 1894.

ER ———:

DEAR BROTHER:—It seems that I can hardly rbear writing you a few lines in regard to some nings which you continue to preach in almost every attempt you make in my presence, and which I believe to be erroneous, and contrary to divine teaching. But at the same time I do not feel that it is worth while for me to say anything to you, as I have tried to talk and reason the matter with you some time ago, and it seemed we only got further apart, in place of getting together. But feeling a desire for your welfare and the general good of the Master's cause, and knowing that nothing but God's eternal truth will do us any good, I therefore venture to drop you a few lines, hoping that if it does no good, that it will do no harm. Now, my brother, it is very evident that what is not truth is error, and it is also very evident that any notion or idea which we may get up, and that notion or idea contradicts any one plain statement of Holy Writ, that we can not help but know that such an idea or notion is not correct. Then you said on yesterday, as before, that you believed that Adam was just as full of sin and corruption before he violated God's law as he was after he violated it; and that his violation only manifested what he was. Now, my brother, you certainly do know and can see that such an idea is a flat contradiction to the language of Paul to the Roman brethren, 5 chapter, 12 verse. He says, "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." Now this is a plain statement of inspiration. Too plain for any mistake to be made about it; and now it remains for you to harmonize your idea with this text, or else discard the text to your idea, one or the other; and not only this text but many others. Paul plainly says that "by one man sin entered into the world." But you say by the creation of God sin entered into the world. The 19 verse of same chapter s ays, "For as by one man's disobedience many were made sinners." So by the obedience of one shall many be made righteous. So we can see plainly that not only Adam was made a sinner by his own disobedience, but that the same act of Adam made many sinners. Now, Paul did not say, nor did he intimate, that by the disobedience of one man that it was manifested that he was a sinner, or that many were sinner; but if language means anything, they were actually made sinners by the disobedience of Adam. If the obedience of Christ makes any righteous, then the disobedience of Adam made them sinners, or I reckon that you would say that the obedience of Christ only manifested that they were righteous, or at least this would be the only logical conclusion of your idea; for if the disobedience of Adam only manifested that he was a sinner, or that many were sinners, so the obedience of Christ only manifested that many were righteous. So now I think you can see that you not only contradict the eminent Apostle of the Gentiles, but that you also get yourself into a dilemma from which you can never recover, and keep truth on its throne. So I hope you will abandon such an absurd notion and pray the Lord that the thought of thine heart may be forgiven thee. Now, it appeared to me that you were rather boasting of your position on that point, as you went on to say that you knew that it was a hard doctrine, (this I admit) and that there were some that would not receive it, and that the time had been when you were afraid to preach it; but now you were neither ashamed nor afraid to preach it, as long as God would give you strength. Now it appears to me that you were boasting a little, and that you were aiming to give me a blow, as there was no one else there that had ever taken issue with you but me on that subject. I like to see a man when he offers an idea, give at least one thus saith the Lord, for such an idea. A man's ideas are not worth anything to me unless they are based upon the testimony of God; and I never have heard you even try to prove your position by God's word; but you just merely assert that such is your understanding. I believe you told me in our first talk on this matter, that you had a revelation which showed you your new theory. Now, while I cannot dispute your honesty in regard to the revelation, I know that any revelation men may claim to have had in this day and time which contradicts the Holy Book of God, is not of God, but is from some other source and should not be heeded by the people of God. Paul says, "If an angel from Heaven preach any other doctrine than that which ye have received of us, believe them not." Then we should be very careful what we set forth as the testimony of God. And again, you claimed on yesterday that there was none of the human family fell under the law but the church. This is another new thing to me; and is just as far from being true as your other new idea. You said your understanding was that there were just as many of the human family when God created Adam as there is now, or ever would be; that they never had multiplied a particle; that they were only being manifested in time, and so with God's children, there were just as many of them at the beginning of creation as there ever would be. In this you set forth the doctrine of "Eternal children," which is contradictory to the whole tenor of the Bible. But the point I was after is this; you say there was just as many of the Adam family when God gave Adam the law as there is now. Then you said Adam transgressed the law and fell under its curse, and carried the church under the law with him, and none others. Now, will you be so kind as to tell me where Adam left the balance of his posterity? Or what he done with them when he and the elect of God went under the law? Could you imagine any place for them? No, I think not. Could you think of any way for the head of the human family to get under the law without carrying all that he represented under the law with him? Paul tells us in this same 5th chapter of Rom., "That by the offense of one judgment came upon all men to condemnation." You must either say that all are not condemned, and that all are not sinners, and all don't die, or else you must confess with the testimony of God that all fell under the law and its curse. If there are any who never went under the law by transgression, then such ones are not effected by the transgression, hence are just where God created and placed them. But since you say there was no difference made in Adam by the transgression, I suppose you think that those who never went under the law are just as guilty as those who did; but according to your idea none of the posterity of Adam ever fell by transgression, but just merely manifested that they were transgressors, and under God's law. Now, my dear sir, I cannot imagine how anything could be further from truth than such ideas, and if such is Old Baptist doctrine, and tolerated by them, then I must confess that I am not an Old Baptist, and they must not expect me to partake with them in their worship. These are points too clearly set forth in God's word to give any room for dispute; and I do desire above everything, that God's people set forth the truth as revealed in God's word, regardless of their little pet notions; endeavoring always to let God be true, and every man a liar. Now in regard to there being no more of the Adam family now than there was when God created Adam, I would ask you is there any more of your family now than there was the day you married your wife? Or did you gather any more corn last fall than you planted last spring? According to your idea, your family is just the same in number, and your corn just the same in quantity at gathering time as it was when you planted. Now everybody, I suppose, will admit that the human family all spring from Adam. That the seed or germ was all in him, as the germ of the entire crop of corn was in the seed that was planted. But to that there had been no multiplication is a gross absurdity, and is a contradiction to the commandment of God to our foreparents, "to multiply and replenish the earth." I could give you many scriptures treating on these subjects, but deem it unnecessary, as you are, or should be a Bible reader, and can read for yourself. I wish now to say in [illegible] being old as Christ, and being [illegible] he beginning with Him, that such an idea destroys every necessity of Christ coming into the world to save sinners, for if they were all with Christ in Heaven, they were evidently in a safe place, hence no need of Christ coming into the world and suffering the shamful heath of the cross, in order to save them. I simply understand the scriptures to teach that the elect of God are a flesh and blood people, children of Adam, sinners of the deepest dye, children of wrath even as others, and were never in Christ, neither soul nor body, only in the sense of choice, but are posessed of both soul and body before and after regeneration, but before regeneration both soul and body are corrupt, defiled, but they are chosen in Christ, or in other words, God made choice of them, and treasured up grace in Christ for them before the world begun. Yes, everything which was needful to prepare them for Heaven, was in Christ. Chosen that they should be made holy by the meritorious suffering and grace of our Lord Jesus Christ. Hence, at the appointed time of God he sends forth His spirit into their hearts, and regenerates the soul, or what Paul was pleased to call the inner man. Not that the child of God comes and takes up its abode in us, as some would have us believe, but the Spirit of God comes and regenerates Adam sinners, and makes the sinner man a child of God, being chosen to that end before the world began. Hence, Paul could say, "You hath he quickened who were dead in trespasses and in sins." Those who are quickend, are those who were once dead, and were by nature children of wrath even as others. I am one that fully believes in a salvation which reaches such poor ungodly sinners as you and I. Such as need redemption. Could any one imagine how Christ would have went about redeeming children which were eternally with God, as old as God, as pure and holy as God, and were always spiritual? Such talk is the very worst of nonsense, and no one ever read of such things in God's word.

Yours in hope,
W. C. HORTON.

Bab, Calhoun county, Ark.

ELD. J. C. SIKES.

DEAR BROTHER:—You will find herewith inclosed a letter written by me to a brother several years ago, as the date will show, but was never sent to him, but was laid away with other papers; and a short time ago I came across it, and read it over, and decided I would draw it off, and omit the brother's name, and send it to you for publication, provided you see fit to publish it. And I wish to say, that the brother has abandoned the things referred to in said letter, but there may be others holding the same things, and perhaps it might be of benefit to some one. I have seen a copy or two of your paper, and am well pleased with it. I think it has the right ring, and sets forth the doctrine which will stand all the firey darts of Satan's malicious arts, and which will be upon the earth when the last trump shall sound and the dead shall be raised up, and carried hom to glory; and will there sing this same o doctrine, salvation by grace, first, last and the time. I will try to subscribe for your pap before a great while.

Your brother in hope,
W. C. HORTON

Bab, Ark., July 9, 1901.

ASSOCIATIONAL.

The North Ouichita Association will con with Bethel church, Union Co., Ark., 4 m east of Norphlet, on the Camden & El Do R. R., commencing on Saturday before the Sunday in October, 1901. A cordial invitat extended to all lovers of truth to meet with

A. R. YARBROUGH.

Stephens, Ark.

WHO ARE THE PRIMITIVE BAPTISTS?

The above question has often been discussed between those who bear the name of Primitive Baptist and the Missionary Baptist, and the London Confession of Faith has invariably been resorted to by our people to establish our identity as Primitive Baptists.

In looking over some of our exchanges, which claim to be Primitive Baptist papers, we find some brethren and churches are declaring non-fellowship for those who believe the doctrine set forth therein. Now I don't intend to enter into any controversy over this subject, but as some of those resolutions are so framed as to be misleading, I feel that they should at least be given a brief notice.

One of those resolutions starts out by saying, "Whereas the doctrine of absolute predestination of all things, making God the author of all sin and wicked acts of men," etc.

I feel sure that this resolution is misleading. I do not believe that there is a Primitive Baptist any where, who believes that God is the author of sin, and if there is not, then it is a fact that such resolutions are indeed misleading, and are hurtful and wrong.

As for the phrase "Absolute" all who believe in any predestination at all, believe that it is absolute, i. e. they believe it is "complete, finished, perfect, etc."

Its fourth definition, however, is "authoritive," and if there are any who are using the phrase, and avowing its fourth meaning, then the above quoted extract is neither wrong nor misleading. But I am fully persuaded that there are none who are avowing this, and am also fully persuaded, that the objection is not against the term "absolute," but it is against the "Predestination of all things."

If this is true, then the question at the head of this article is an important one. "Who are the Primitive Baptists?" And to settle this question, we will go to the favorite resort of the Primitive Baptists in all former discussions of this subject, and that is the London Confession of Faith.

It says, "God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever comes to pass. Yet so as thereby is God neither the author of sin, nor hath he fellowship with any therein neither is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things, and His power and faithfulness in accomplishing His decree." Who is it, dear brethren, that are contending for this now? If some one will tell me who it is that is contending for the doctrine as stated above, then I will bind myself to tell them who (so far as this point of doctrine is concerned) are the Primitive Baptists. Is this not fair?

But before the question is answered, let us examine the above extracts from the London Confession closely:

It says, "God hath decreed in Himself." By this they mean that there was nothing outside of the eternal God, that induced, influenced or caused Him to decree anything. Nothing which He foresaw in the future as that which would come to pass, if allowed by Him, had any effect upon Him in shaping His decree. This is clearly set forth as what they meant in their own language, which is as follows:

"Although God foreknoweth whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions." So it is clear that they meant by "in Himself," that nothing outside of God Himself, had anything to do in shaping His decree. "From all eternity." They must mean by this, that His decree is as old as Himself; that as long as He has had existence, His decision of mind has been fully and fixed, settled, hence "the counsel of the Lord standeth forever, the thoughts of His heart to all generations." "By the most wise and holy counsel of His own will." By this they must mean that He was guided by his infinite wisdom, and consulted His own will in a most holy way, so that the decision of that counsel was a most wise and holy one. "Freely"—by this is meant, in a free manner, without restraint, constraint or compulsion, independently, voluntarily or willingly. "And unchangeably." By this they must mean immutably, not subject to any change or in such a way that it cannot be changed. "All things whatsoever comes to pass." Here is where the objection arises, but let us see what is contained in it. Words, I believe, are signs of ideas. What idea would we naturally draw from this language? We could not conclude that there was any limit whatever to this, short of everything that takes place or comes to pass in the world. Note the language, "All things whatsoever come to pass." If this don't necessarily inclued everything that takes place, how could we frame language to express such an idea? I must confess that I am at a loss to know how to express that idea, if it is not expressed in the above language.

I know that our ancient brethren meant to include everything that comes to pass, for they further say, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infalibly, so that there is not anything befalls any by chance, or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either necessarily, freely or contingently."

In all honesty and candor, dear brethren, let me ask you, could language be clearer than this? Who can doubt what these brethren meant? But if any doubt remains, the following will certainly remove it: "The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission), which also He most wisely and powerfully boundeth, and otherwise ordereth and governeth, in a manifold dispensation, to His most holy ends; yet, so as the sinfulness of their actions proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or approver of sin." Surely this is enough to convince anyone, that our ancient brethren believed that God's determinate counsel embraced all things, even the first fall and all other sinful actions of both angels and men. They also state "that whatsoever befalls any of His elect, is by His appointment, and for His glory and their good." No man can honestly deny that these brethren believed and advocated the doctrine of unlimited predestination, no matter how much He may disbelieve the doctrine. I am not discussing as to whether this doctrine is the truth or not, but as to whether it is the doctrine of the Primitive Baptists or not. If there are any who do not believe this doctrine, it is nothing but right, honest and fair for them to say so. But it is neither right, honest nor fair to charge upon those who do believe it, that they have departed from the Primitive Baptist doctrine; neither is it right to so shape a declaration of non-fellowship, as to make the inpression that those whom you are declaring against, believe that God is the author of sin, for such is not the truth. If we differ let us differ honestly; and if we separate, let us not misrepresent each other.

If there are any who do not believe the London Confession of faith, honesty demands that they say so, and that they give themselves a new name, and not try to wear the name of Primitive Baptists and declare non-fellowship for the Primitive Baptist doctrine. History is repeating itself; John says, "They went out from us, but they were not of us; if they had been of us, they no doubt would have continued with us, but they went out, that they might be made manifest that they were not of us."

I would like to know upon what grounds those who are declaring non-fellowship for the doctrine so long held sacred by the church, which they are going out of, will claim to be the church of Christ? If the doctrine we hold is heresy, then the Primitive Baptist church has been a heretical body as long as it has gone under the name of Baptist.

"Then who can bring a clean thing out of a unclean, not one." This doctrine was put forth in a confession of faith in 1643, and reaffirmed in 1689, and adopted by three or four of the first associations in America, and indorsed and recommend by our brethren at the Black Rock convention in 1832, in the separation between the old Baptist and the missionaries, when history tells us, that predestination was the bone of contention, and that the old side were ultra-Calvanists, which means unlimited predestinarians. If this doctrine is not the truth, then we have been a heretical body all this while. Then, any people going out from us and claiming to be the church, are at best, but the descendants from a heretical body, and are no more entitled to the name of the church of Christ, than is the Masonic fraternity. Now I wish to say in conclusion, that I have not one word of criticism for those dear brethren who differ from us on this subject, and yet are willing to live in peace and fellowship with us; I love them, and can live with them, preach with them, commune with them, and wash their feet, and I had rather wash their feet with my tears than to say one word that would offened them. But I will correct the misrepresentations of those who declare non-fellowship for us, and misrepresent us. But while I feel it to be my duty to correct such misrepresentations, yet I had rather that this paper should go down in everlasting shame, than for it to misrepresent those who differ from us. We stand square upon the London confession of faith on God's decree, which while it positively affirms that God has freely and unchangeably decreed all things whatsoever comes to pass, yet it just as positively denies His being the author or approver of sin. If they believed what they said then, why should it be thought to be a thing incredible for men to believe it yet?

Every principle of righteousness demands that we should deal honestly, faithfully and fairly with each other, and that no false charges, or misrepresentations be indulged in; let us see how nearly we can agree, instead of trying to magnify our differences. If we all believe in unlimited predestination as it is so clearly and unequivocally expressed in the London confession of faith, then let us say so, but if there are any who cannot fellowship the doctrine contained therein, let them say so in no ambiguous terms, as a part of one church has recently done, then all will know at once what they mean, and the question will be settled as to "who are the Primitive Baptists."

S.

APPOINTMETS FOR ELD. J. C. SIKES.

At Smyrna church, 8 miles east of Brownwood, on Tuesday, Aug. 27, at 11 o'clock and at night; at Hog Valley, Thursday, Aug. 29, at 11 o'clock; at Friendship church, Friday, Saturday and Sunday, embracing the 1st Sunday in Sept., their three day's meeting; at Willow Springs, Monday, Sept. 2, at 11 o'clock; at Concord, Tuesday, Sept. 3; at Antioch, Wednesday, Sept. 4. From there Bro. Sikes will go to the Trinity River association to be held with Hopewell church, near Rice, Navarro county, embracing the second Sunday in Sept.

J. C. KILGORE.

Eld. H. M. Curry has come and gone and we feel truly glad of his coming. Brother Curry is an Old Baptist of the ancient type when it comes to the doctrine. He has made no new discoveries, but is following the ancient landmarks. He neither soaks the doctrine nor pulverizes it to get the endorsement nor flattery of unbelievers and hypocrites; but he deals it out in its crude state, which is very distasteful to the enemies of truth. We desire to thank God for such gifts to Zion as Bro. Curry, and hope that the Lord may direct him to visit us again and speak boldly in the name of Jesus.

H.

PERSECUTION.

How touching are the words of Jesus, "Marvel not if the world hate you, ye know that it hated me before it hated you, if ye were of the world the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." That religion that gets no opposition from the world, and gives no opposition to the world, but can frequent its halls and balls, and lawn parties, and drink in its atmosphere, is of little worth. And yet, alas! conformity to the world with all its rivalry and enmity to the cross of Christ, is the popular religion of the age; instead of the church in the world the world being in the church.

It is truly alarming to observe the powerful factors that are surely and steadily narrowing the gulf that formerly existed between the church and the world. It would seem as if men and devil's are working hand in hand to hurl into the dust God's standard of righteousness, and thrust in its place a worldly standard that shall be acceptable to the hearts and tastes of the unregenerate multitudes, who now so largely make up wealthy popular congregations.

The most subtle efforts are being made in manifold ways to turn the eye and heart from the things which are paramount in God's estimation to those things which are human and earthly, delusive and unsatisfactory in their nature; and yet the forms of religion are gone through with as much flippancy as a "Scotch reel" on a dance floor. Ritualism, in all its various forms and shapes, by no means confined to the church of Rome or England, like a deadly poisonous deathly vapor, has spread over the majority of assemblies a spirit of indifference to the things of God, a lifelessness and a total lack of spiritual power, that are truly alarming and appalling; vital piety is ignored, and the essentials of Christianity neglected, and kept in the back-ground. In place of this much needed reality and spirituality, the nominal church is all aglow with tinsel show, and mere carnal activity. Wealth, numbers and worldly display are far more prominent than vital godliness. Pride, worldliness and flagrant departure from God and the apostolic doctrine and practice rule the day.

The Lord values broken and contrite hearts, purity of heart through atoning blood, obedience and devotion to Himself, souls so manufactured by grace that they will live soberly, righteously and godly in this present evil world; but a worldly church places a high estimate on display, numbers, wealth, influence, and social standing; as a natural result, the Holy Spirit is grieved, and a spirit of carelessness, levity and pride characterizes many of the proressed assemblies of God today. Conformity to the world has so fully spread in these assemblies that the vain customs and amusements are shared in by the majority with a relish that gives every evidence that the heart is not right in the sight of God. And when we take into consideration the machinery brought into play, to bring these crowds into the church, beginning when they are like infants, we need not be surprised that matters are as they are, and the pulpit, too, is largely to blame for this state of affairs. Those who should preach the great fundamentals—repentance, faith and righteousness—to be all of grace, are preaching their own pet theories, the philosophy of the age, the clamor of science, or something else to please or tickle the ears of people who do not want the heart or conscience probed or disturbed. How easy it is to believe "falling from grace" under this kind of teaching, and then the preacher takes up the rod of Moses, and gives them a good sound thrashing for not being faithful. Poor creatures, from the depth of my heart I pity them. When the preacher furnishes straw and not wheat the people are virtually robbed and cheated, God is dishonored, and Satan and his cause assisted. Dear reader, it is no little trifling affair to profess to be followers of the meek and lowly Jesus, for it is written in the book, "They who will live godly in Christ Jesus shall suffer persecution."

There is such a wide difference between the spirit of the world and the spirit of the religion of Jesus that we cannot be loyal to both; and this is appreciable more or less to all Christians. If we are the friends of Jesus, we are the enemies of the world, and will bring down upon us its curses and hatred, and vindictive spirit. O, there is such a tendency in poor, weak human nature to compromise, that we often find ourselves gliding into the spirit of the world imperceptibly, when all at once we find ourselves half way down hill and wonder how easily we got there. O, how easily and almost unconsciously we sell Jesus, unless the flame of love to Him is constantly glowing in our bosom. We cannot serve two masters, if we are loyal to one, we will be unfaithful to the other. Blessed is the one who can truthfully say, "Lord thou knowest all things, thou knowest that I love thee." I have read of two lions being yoked together, but the book tells us of two that never were, and never will be yoked togather, the lion of the pit and the lion of the tribe of Judah.

O, my dear readers, which shall we have, Jesus or Barabbas? The multitude cried, "Not this man but Barabbas," but may the yearning desire and wish of my heart, and your heart be, give me Jesus only; then our eye will be single and our whole body full of light. How we admire the martyr that goes smiling and rejoicing to the stake; and how we wonder at the power and glory of that marvelous grace that can sustain and support under such trying circumstances; but do we not require the same grace to live soberly, righteously and godly under all circumstances? It requires rich, tender, loving and great mercy to pardon the least sin; so it requires rich grace, great grace to bear patiently, meekly, uncomplainingly and without retaliation the numerous trials and crosses of life.

O, it is so sweet to independent human nature to have the last word with a disputant; so gratifying to proud flesh to come out victor; so pleasing to self to wreak our revenge, forgetting that "Vengeance is mine, I will repay saith the Lord." So easy, I say, to do these things, that the first thing we know we are at it, and the devil claps his hands and shouts, "O, I am so pleased."

O, to bear in silence, day after day, and month after month, all that is heaped upon us, telling it all to Jesus only; this is characteristic of Jesus Himself. See Him in the judgment hall, meek under insults, and forgiving under false accusations and abuse. May you and I, dear reader, be favored with grace sufficient from our dear Master, not only to "love our enemies" and to return good for evil, but from the depths of our hearts to breathe the tender loving prayer of Jesus, "Father, forgive them, for they know not what they do." But withous Jesus we can do nothing. Oh, how weak and powerless we are to gain victories over our inward enemies, and external foes, if we have not our eye upon the Master. What fools we make of ourselves, if left to ourselves!

Into what depths of sorrow and trouble we plunge ourselves if not arrested and prevented by restraining and conquering grace; and like poor Peter when on the boisterous waters, how soon we begin to sink when looking at our troubles, and at our dear selves, rather than looking unto Jesus. And, O, how prone we are to cling to self, and look to self until God must needs cut off our very fingers to make us let go, "Then we cry unto the Lord in our trouble, and He delivers us out of our distresses." (Psalm 107:6). Please read this whole Psalm, and you will see the rising and sinking of the poor sobbing, weeping child of God. First, it is a song of praise, and soon it is a lamentation of sorrow; now on the mountain top, and shortly away down in the valley. They mount up to heaven; they go down again to the depths; their soul is melted because of trouble. And how sad to think that our troubles and sorrows are the result of our own folly and iniquities, and yet how comforting to know that these very troubles and sorrows and cries and sobbings and lamentations and weepings are evidences of spiritual life in the soul; for David in onother place, speaking of the wicked says, "They are not in trouble as other men, neither are they plagued like other men." And for the very good reason that they never saw their own nakedness, nor felt the plague of their own hearts.

So all of our victories and triumphs over the world and our enemies, external and internal, must be "to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved," so that all boasting is forever excluded. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Real faith in Jesus and humble trust in the mighty arm of Jehovah, will hush our murmurings and complaints, put to flight our fears and doubts when enemies rage, and we are at our wits end. It is not moved by the world's frown, nor its scornful smiles, it gives the sweetest of songs in the night; it smiles when enemies rage; it sings when tempests howl; and while unbelief is grumbling and murmuring and fretting and saying, "There is no God," sweet trust in God, in the greatness of its power and grandeur, is shouting and singing, "Let God arise, and let His enemies be scattered." And yet it is as meek as Moses and as humble as Jesus Himself.

Kamoka, Ont. J. LINCE.

ASSOCIATION NEWS.

The New Hope association has passed and it was indeed a delightfnl meeting. Ministering brethren from East, West, North and South met with us, and through all the preaching there was not a discordant note, but all united in ascribing glory and honor to God, and to proclaim His abundant grace as a sufficient power to sustain His children in every time of need. The gospel of the Son of God was preached in its purity and in the power and demonstration of the Spirit. We feel to thank God, take courage and press on, the glorious truths of God's unlimited sovereign dominion over all worlds beings and events, and the complete salvation of God's people through His abundant mercy and grace, have stood the test for centuries, have met and routed Arminianism in every conflict, and will continue to do so while the world stands; the more they are persecuted and opposed, the brighter they will glow, and the more precious they are to God's children.

I also visited the Bethel association and enjoyed a pleasant meeting there. The brethren of the Bethel held their association without a discord and all seemed to enjoy the meeting very much. They are all in peace and are using their regular meeting and conference times in trying to serve and glorify God, rather than pass non-fellowship resolutions.

On Sunday morning of the association, the church with which it was held (Cedar Creek) called a presbytery consisting of Elders W. B. Sikes, J. H. Daniell, K. F. Polk, J. C. Sikes and J. R. Hardy for the purpose of ordaining Bro. J. R. Perry to the full work of the gospel ministry, which they proceeded to do after the usual manner. Bro. Perry is a sound and humble brother and our prayer to God is that He may keep him in the way of truth and holiness, and make him a light in Zion, to reflect the light of God's untarnished truth in the midst of a crooked and peverse generation.

Such meetings as the above named are delightful, and we feel that God gathers His people together at them; and was in the midst of them and was keeping them by His power and manifesting His glory in their midst.

At 4 o'clock Saturday afternoon of the Bethel association the congregation met at the Trinity river where the unworthy writer baptized three willing subjects. We feel that there are others in that community who are impressed with a duty, to such we would say, take up your cross and follow your blessed Master; put on the whole armor of God and fight the good fight of faith. H.

NOTICE TO SUBSCRIBERS.

When remitting subscriptions to THE ADVOCATE OF TRUTH please do not send postage stamps as we can not use them; send P. O. Money Order payable at Greenville, or registered Letter. Make all order payable to THE ADVOCATE OF TRUTH.—[EDS.]

EXPERIENCE.

DEAR BRETHREN:—I am too ignorant to write on, or carry out any particular subject, so I will try to relate a few words of my life up to the present.

I was born in Macon, Alabama, in 1857. My father died the first year after the war. I was then seven years old, the oldest one of five children. Having but little to go on, myself and dear old mother struggled and toiled and with the little fellows, help made a support until I was going on twenty-one years old, the rest of the children being nearly grown.

I made up my mind to come to Texas, and my mother agreed to sell out and come, if I liked, but she did not do so. I liked the country and worked for wages the first two years. The second year I fell in love with a nice young lady, and the Fourth Sunday in October we were married. We were both very poor. I thought that it was better to marry for love and work for riches.

I had thought at some future time, I would like to be religious. I knew I was a sinner in many ways, still I knew I had never done any hanging crime; but when people would start their protracted meetings, I would go my self and take my family. It seemed like I would be the happiest man on earth if I could only feel like they seemed to be. I could see sin mixed in all I undertook. I traveled on this way, thinking that I would try to be, or at least I wanted to be a Christian. So in 1888 the Missionary Baptists started a protracted meeting. They began to receive members and it seemed that I could see myself the worst sinner in the neighborhood. It began to come to my mind that I had gone too long and that I would forever be lost. It was a serious thought with me. On Thursday of the second week in July, one of the Missionaries made a remark that he was satisfied that there would be some one of the congregation that would go to hell. I was satisfied it would be me.

My sins like mountains would roll up before me; I could not keep from shedding tears, and it seemed that God and everybody could see that I was lost.

After meeting was over, there was a Primitive Baptist present with whom I was acquainted, and he came up to me and asked me what was the matter. I said nothing. He remarked, "you are trying to do what God has done for you."

My sins again rose before me, and I felt that my condemnation was just, yet the prayer would rise from myheart, "God be merciful to me, a sinner." I would try to pray when by myself, but I could not pray like those Missionaries, with a multitude of words. It seemed that I was without means, without friends, and "without God and without hope in the world;" all of which I felt was just.

When I would lay down at night I would dampen my pillow with tears and ask God to spare my life, though it seemed that I could not live to see my dear old mother, brothers and sisters again. The next week I went to the Missionary meeting again, (they had moved it to another place) and one of my neighbors went with me; on the way back home a Methodist talked with me; (I thought at that time, that everybody that had their names on a church book were Christians.) I desired to keep my thoughts to myself, but he began to talk about the meeting and I told him that I was lost, that I was forsaken of God and man. So, dear friends, we rode along and shed tears. I not only felt forsaken, but could realize that I was a fool. I came home and between my cribs, with a burden of guilt it seemed that I could not bear, I again tried to pray, and as I started from there a different feeling from any which I had ever before experienced came over me. My tears began to dry as I walked toward the house, and I felt that I was willing to rest my sins with a higher power. I went to bed; next morning everything seemed to be cheerful and quite different. I did not feel burdened down as I had before.

I had thought that if I were ever changed, or before I could embrace a hope, that I would see or hear something speak so I would know it, but alas! I have tried to get back to where I was when that burden left but have failed.

Impressions now came to me to be baptized; they bore on my mind for two years, during which time I often prayed or tried to pray that if it was not of the Lord, that the God of Heaven and earth might undeceive me. I had a desire te go to the old Primitive Baptists, for they preached salvation by grace and grace alone. But it seemed that if I went to them, they would object for it did not seem like I had evidence sufficient for them to take me. But on the fourth Saturday in June, 1896, I offered myself and was received, and baptized on the Sunday following by Bro. Webb.

Dear brethren, I have given you a few of my trials, and still will have to acknowledge that I have my same old nature, and see that sin is mixed with all I do. I am bound to admit that were it not for the restraining power and mercy of God, I cannot say what I would do nor what I would not do. My dear companion has been led off with the Missionaries. I ask an interest in your petitions that God who works all things after the counsel of His own will may make me willing to say Thy will be done.

T. G. MCCRARY.

ELDS. HARDY AND SIKES.

DEAR BRETHREN:—I feel a desire to pen a few lines for your consideration.

I feel so unworthy to try to write, I fear it is not in the right kind of spirit. I want to be directed by the Lord; He is my only savior and salvation, both in time and eternity, if I have any savior at all. I have many doubts and fears that I have not been taught of the Lord. Sometimes my sins seem to be so great, they rise up before me like mountains, and everything looks so dark to me. Ah, what pain and sorrow it is to me, when the Lord hides His face from me, and leaves me in the dark.

Brethren, if I ever was changed, it was in the year 1895. Saturday night before the third Sunday in July, I went to bed with an aching heart and troubled mind; I thought I was going to die and go to everlasting torment. Something came over me that took all my strength and power from me; I could not move hand or foot, I tried to pray to God for mercy, but I could not pray. I was surrounded in darkness; I heard a voice saying, "The Lord will welcome you home," and then there appeared a light before me, it seemed to be all around me: then my sins rolled from my mind, and I thought that I never would sin any more. I wanted to praise the Lord for His mercy that He had for me.

The second Sunday in August, 1900, I offered myself to the church at Providence, and was received, to my surprise. I desire the prayers of all the saints of God. I see my imperfections; I cannot do the things I wish to do; sin is mixed in everything that I do. Some say that in regeneration we receive the power to obey God's commandments or let it alone at our option. "As you have received Him walk ye in Him." I believe God has a purpose in working in us both to will and to do of His good pleasure. He works and none can hinder Him. He is unlimited in wisdom, power, and predestination; He is a wonderful counselor. If I only knew He had forgiven my sins, I would be happy man; but many doubts arise, maybe I am mistaken about that. God only knows the heart of man.

I saw one of your sample copies which you sent to Eld. B. D. Clark. It is a good paper. I am his son-in-law; he stays with me part of the time. Your unworthy brother.

Yarbro, Ky. Z. F. FOX.

CONTINUED FROM PAGE 1.

that believeth. Right here, brethren, is a short space of time that I cannot tell how it passed off, but one thing I do know, that I lay down to die and when I came to myself and in my right mind I was standing on my feet and praising God f whom all blessings flow.

This is the first time that I ever tried to write any of my travels and I find myself a sinner yet.

Now I want to quote a few passages of Scripture for the brethren to preach out for me as they are pretty hard points.

First, God said, "Let us make man in our image, after our likeness." In what image or likeness did God make Adam like himself?

Second, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

Third, "That is, they which are the children of the flesh, these are not the children of God."

Fourth, "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God."

Now, brethren, some of you preach these out for me. I do not think that any one can preach all these out at one time.

Please excuse my scribbling and correct bad spelling. If I see this in print, I may try to write again. I remain, yours in love,

Russett, I. T. R. DIGGS.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars fellowship as long as we can maintain the purity order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE ing so far as we are able to do so without forsaking the truth and we ask of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist us lation of THE ADVOCATE OF TRUTH and write for its columns.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, OCTOBER 1, 1901. NO. 7.

EVERLASTING TASK FOR ARMINIANS, OR A LETTER TO THE REV. EDWARD SMYTH, BY WILLIAM GADSBY.

CONTINUED FROM LAST ISSUE.

II. Should you be disposed to give the preference to man's free will, and inform us that salvation depends upon the will of man, you will inform us how such a sentiment agrees with the word of God. But if, after all, you cannot feel any real regard for me, yet for the truths sake, and for the sake of poor, perishing sinners, you will inform us how such sentiment agrees with the following passages of Holy Writ:

The first passage that I will recommend to your attention upon this part of the subject is John I, 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The second is in that precious chapter which you have employed your wits in giving a distorted in and out explanation of (as Mr. Roly has evidently appear), viz,. Romans IX: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." The third is Ephesians II, 8:9: "For by grace are ye saved, through faith, and that not of yourselves it is the gift of God; not of works, lest any man should boast." The fourth is II Timothy I, 9: "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." The fifth is James I, 18: "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creation." The sixth is Philippians I, 6: "Being confident of this very thing, that He who hath begun a good work in you will perform it until the day of Jesus Christ." The seventh is Acts XIII, 48: "And as many as were ordained to eternal life believeth." See also the first verse of the second chapter of Ephesians. I could produce many more, but am inclined to think the above will be as many as you will be able to manage, and keep free-will upon its throne.

We also earnestly wish you to inform us whether the will of man became completely perverse by the introduction of sin, or whether it was only slightly injured, or whether it was injured at all; and if the former, what you and your brethren mean by free-agency and free-will; and if the latter, and salvation depends upon free-will, what do you mean by praying that God will have mercy upon all men, and save them with an everlasting salvation, and then tell the congregation that God has done all He can to save them, and the matter now rests with them, whether they will be saved or not? Surely, such vain jangling can never be acceptable to God, however it may feed the carnal mind of man; for if God has done all He can, why pray to Him to do more? and if He has not done all He can, why tell the people He has? Strange as such contradictions may seem to a sensible mind, they are frequently produced in the course of one hour by an Arminian preacher. Now, sir, depend upon it, the credit of your favorite system depends much on these things being made to appear clear; nor can an experimental child of God be satisfied with a shuffling put off.

III. If you feel disposed to say that the salvation of a sinner is a joint concern, depending partly upon God's free grace, and partly upon man's free will, you will doubtless be careful to inform us where such a salvation is recorded, and how it agrees with the following passages of Holy Writ: "I, even I, am the Lord; and beside me there is no salvation." (Isaiah XLIII, 11). "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts IV, 12). "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." (Romams XI, 6). "Who hath directed the spirit of the Lord, or being His counsellor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity." (Isaiah XL, 13-17, 22, 23). And again: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise" (pray, sir, do not forget that), "and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence." (I Corinthians I, 26-29).

Now from this account given of man by the eternal God, it evidently appears that all the nations of the earth are but as a drop of the bucket, or but the small dust of the balance; as grasshoppers, having no might; nay, they are as nothing, and less than nothing, and vanity. What flesh can bear it? Well, be it as mortifying as it may to proud man, God informs us by the mouth of the Psalmist that "every man at his best state is altogether vanity." (Psalm XXXIX, 5). And it evidently appears that if any of these particles of nothing, and less than nothing, and vanity, appear to shine brighter than the rest, there are but few of these saved. But God has chosen the foolish, the weak, the base, and the despised; and the end answered thereby is, that no flesh should glory in His presence; that, according as it is written, "He that glorieth, let him glory in the Lord."

Now, sir, in case you still feel yourself inclined to maintain that salvation is a joint concern, partly depending upon the free grace of God, and partly upon man's free will, your work in this business is judiciously to inform us what deficiency there is in the free grace of the eternal Jehovah, and in what sense He needs the aid and assistance of this drop of the bucket, this small dust of the balance, these wonderful grasshoppers, these particles of nothing, and less than nothing, and vanity, yea, these foolish, weak, base, and despised particles of less than nothing, who, at their best estate, are altogether vanity; I say, sir, your work is to inform us, and that with the greatest accuracy and clearness, wherein these worms can aid and assist the great Jehovah in their evernal salvation, and upon what part of their aid salvation depends. And having done this, you will then inform us whether it be just and righteous in God to demand all the glory, and not to admit any flesh to glory in His presence, but in the Lord, seeing that all the goings forth of the free grace of God will never save one sinner, if the sinner neglect to do his part. It is to be hoped that you will not pass these things over as trivial matters, for they are matters of the greatest importance; and surely it behooves every sinner that expects to go to heaven to be well persuaded in his own mind upon what ground his salvation depends, lest he should be building upon a false foundation, and, after all his diligence and watchfulness, be found wrong at last.

Now, sir, as your conscience is so tender that you could not satisfy it till you had protested against the doctrine of unconditional election, you surely cannot die in peace without answering these important questions; important, I say, for I repeat it again, that nothing can be of greater importance than to know upon what ground salvation does absolutely depend; and if it will not be thought insulting your superior abilities and understanding, I will remark, that should you find yourself inadequate to the task, you are at full liberty to call in the assistance of any of your brethren, and truly they are many; for if the matter be but fully and clearly stated, it matters not to us whether the statement be the work of an individual, or the joint concern of a host; it is the truth itself we want to appear.

You will perhaps wonder that I so frequently mention the pronoun us, as if this little epistle was a joint concern; but if you will only read a small pamphlet called, "A Dialogue between a Barber's Block and a Methodist Minister," your wonder will perhaps be at an end, for there you will see the same question proposed, namely, "What is it that saves a lost sinner?" in which pamphlet some of the above questions are asked.

Thus you see that I am not the only person who wishes to know upon what ground salvation absolutely depends; and as I have never heard any of your brethren that have ventured to solve the important question, I thought if the question be put to Mr. Smyth, and the nature of it clearly stated to him, who can tell but he will exercise his superior talents in giving a plain, unequivocal, decisive answer; and I think I may venture to say, that in this town I can find some hundreds of people who feel themselves interested in the subject, and who will be sure to conclude that if Mr. Smyth does not answer the above, the just reason will be because he cannot. And therefore, if neither regard for the truth of God, nor a concern for the welfare of immortal souls, will induce you to answer this epistle, let your credit as a man of learning and talent, have some weight with you, and never let it be said that that country rustic, William Gadsby, has proposed questions to the Reverend Edward Smyth, formerly of Trinity College, Dublin, which he is not able to answer without exposing the fallacy of his own creed, and that, therefore, rather than do that, he will pass them by in cowardly silence.

I would not have solicited an answer, did not the subject appear to me to be a matter of the greatest moment. I am acquainted with characters who are in possession of an immortal soul, and consider themselves bound for an eternal world, and have had, or imagine they have had, some soul-ravishing foretastes of immortal felicity, and are living in daily expectation that "When the earthly house of this tabernacle is dissolved, they have a building of God, a house not made with hands, eternal in heaven," where they shall be forever free from sin, (a monster that their better

part abhors), yea, where they shall be free from all the insults of hell, the sorrows of the world, and every carking care, fear and distress, and be forever with the Lord; where they shall see as they are seen, and know as they are known, and in one immortal song chant forth the high praises of the triune Jehovah forever and ever. O how the soul longs to be with Christ, which is far, infinitely far better than to dwell below! Indeed, sir, they are expecting the period to arrive very soon, when their immortal sight will be favored with a clear view of the majestic blaze of Jehovah's unsullied glory, when all their powers will be sweetly employed in realizing those immortal blessings which are in reserve for those who wait upon God.

But if, after all, they are only building upon a false foundation, how awful, how dreadfully awful will be the disappointment! The very thought of being disappointed convulses the whole frame; and when such a thought prevails any length of time, it produces a tremor in the mind not to be expressed by tongue or pen. Therefore, to such souls no subject can be of greater importance than that now proposed for your consideration. We might expect to be princes and emperors, and be disappointed, but a disappointment of this nature is not worth a thought compared with the above; for all the riches, pleasures, honor and dignity which this world can afford, are but poor, fleeting, perishing trash. A few years at most puts an end to the whole, and the beggar upon the dunghill, and the king upon the throne, will become equally level with the dust. But to be disappointed in soul concerns, concerns of an eternal nature, is awful beyond description; therefore, if Mr. S. or any of his brethren, feel any regard for poor, perishing sinners, who are thirsting for God, even the living God, let them inform us, with the greatest accuracy, upon what salvation does absolutely depend, that we may know upon what to ground our expectations.

CONTINUED IN NEXT ISSUE.

SIGNS OF THE TIMES.

J. W. MARTIN.

"He answered and said unto them, when it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather to-day; for the sky is red and lowering. O, ye hypocrites! Ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. XVI: 2-3.

This is the language of Jesus to the Pharisees and Sadducees; and verse six reads, "Then said Jesus unto them, (His disciples) take heed, and beware of the leaven of the Pharisees and of the Sadducees." This was a warning to the disciples against the leaven of the Pharisees and of the Sadducees, but the disciples thought that Jesus spake of the leaven of bread; but when Jesus reminded them of the miraculous feeding of the multitude on two occasions, it is said in verse 12, "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." So we learn from this that the leaven or doctrine of the Pharisees is as hurtful to the church as that of the Sadducees; and my mind is now to write on this subject, and to warn the churches particularly against the leaven or doctrine of the Pharisess; and while I am doing this, I wish it distinctly understood that I am not making war against any denomination, nor any man or set of men in our own (the Primitive Baptist) denomination. Neither am I trying to sound the trumpet to give warning to any people save they of the Primitive Baptists. But while I am no prophet, neither the son of a prophet, yet I think that I can see the sword coming, and we read in Ezekiel XXXIII: 2-6, "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." Hence the double necessity of the watchman giving warning: first, because if the people take warning, then they will deliver their souls from the sword; and second, because if he fails to give the warning, and the sword come and take any person from among them, then his blood will be required at the watchman's hand. Then how careful the watchman ought to be, in giving the warning in due time. And how careful the people ought to be, in taking the warning. But in giving the warning, it is also necessary to tell the people for what cause the sword is coming, so that they may be the better prepared to take warning, and remove the cause by putting away from among them "the accursed thing." Remember how Israel was defeated in the second battle they fought after they had crossed Jordan, and what great trouble was brought upon them; and all this because of the sin of one man. In Josh. VII: 20-21, we read, "And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel; and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment and two hundred shekels of silver and a wedge of gold of fifty shekels weight, then I coveted them and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it." By reading the whole chapter, you will find that the taking of these things, which they were commanded not to do, brought great trouble in the camp of Israel; and you will find also what befell the man who took them. Paul says (Romans XV: 4) "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Again in 1 Cor. X chapter, after enumerating several things that had happened unto Israel, he says in verses 11-12, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." He says again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16-17) So we find that all scriptures, both old and new, are profitable, not only for doctrine but for reproof, for correction and instruction. So we will now turn to Genesis VI: 1-3, and see what the people did in those days. It reads thus, "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them: That the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the Lord said My Spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years." Notice carefully the distinction, "daughters of men," institutions or doctrines of men, which represent the leaven of the Pharisees and the Babylonish garment, and on the other hand, "The sons of God," who represent the chosen and redeemed of the Lord. And because of these marriages, the whole land was laid desolate, the people were all destroyed from off the face of the earth except Noah and his wife, his three sons and their wives, who had not been defiled with these "daughters of men;" who had not been corrupted by the leaven of the Pharisees. The people in those days, as the Pharisees and Sadducees were in the days when Jesus was here on earth, failed to discern the signs of the times, and were taken away by a great flood. Surely a great number of these people were the sons of God, and as these are some of the things that were written aforetime, they are for our learning. Again in the overthrow of Jerusalem, there were a great number of people who failed to discern the signs of the times, destroyed with a great slaughter, and I am bound to believe that quite a number of these, also, were the sons of God. Hence the great need of the watchmen sounding the trumpet and giving warning in due time, and that we all should give heed to the command of Jesus when he said to His disciples, "What I say unto you I say unto all: watch." And, "Beware of the leaven of the Pharisees and of the Sadducees," lest the day of the Lord come upon us as a thief in the night. Lest the sword come and take us away in our iniquity, and our blood be upon our own head. Lest we be found hiding away some goodly Babylonish garment with the silver and gold under it, and so bring a curse upon Israel. But as God does not bring the sword upon a land nor send a curse upon Israel without a cause, and as I think that I can at least see the danger of the sword coming upon us, and the curse upon Israel (if the Primitive Baptists are to be called Israel) if the cause be not removed, and as the curse or sword will not come upon us for what other people may do or say, it therefore becomes my duty as a watchman, to sound the trumpet and warn the people; and in doing this it will be necessary for me to point out the cause for which these things are coming. But I trust that I am not prompted in this through any selfish motive, or desire of vain glory, but solely for the truth's sake, and the welfare of Zion. Now let each one of us search about our camp, and see if we cannot find some goodly Babylonish garment hid away somewhere; and let him who has it, destroy it from among his goods, and stay the coming of the sword. What more goodly or enticing garment has Babylon got or ever had, than this free will and choice doctrine, with power and ability to obey or disobey at all times, just as one chooses to do? What more deceptive or seductive leaven has the Pharisees got or ever had, than this same free will and choice doctrine? Is it not a fact that the religious world universally holds to this free will doctrine? Is it not also a fact that this has always been a digtinguishing doctrine between the Regular or Primitive Baptists and the religious world? It is said that some Primitive Baptists say that "there is no such thing as human responsibility or human accountability, that man is in no way responsible for anything more than he can pay or do," while others in arguing against this say that "they do not believe, at all, that God punishes or chastises His people for doing that which they have no power to avoid, nor for failing to do that which they have no power at all to do;" which looks to me to be the same as the other. I have never denied the accountability of man, neither do I know of any Baptists here who do deny it. The fact that man is punished by law shows that he is held accountable to the law, and the fact that God punishes man for his sins, shows that God holds man accountable to Him. There is an old adage which says that, "ignorance of the law excuses none," and according to the scriptures ignorance of God's will or law does not excuse anyone, else the Gentiles would all have been excused before the gospel dispensation, for David said, "He sheweth His word unto Jacob, His statutes and His judgment unto Israel. He hath not dealt so with any nation, and as for His judgments, they have not known them. Praise ye the Lord." (Psalms 147:19-20). And Jesus said, "And that servant which knew his Lords will and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12:47-48). And Paul says, "For there is no respect of person with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." (Rom. 2:11-12). Now, dear brethren, do these scriptures not clearly teach that the accountability of man doesn't rest in his knowledge of his Lord's will or having the law? And if so, then does it not necessarily follow that the accountability of

man does not rest in his power and ability to keep the law? But when certain of the sect of the Pharisees which believed rose up saying that it was needful to circumcise them and to command them to keep the law of Moses, what did Peter say? He said, "Now why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" (Acts 15:10). Now the fact that the Israelites did bear circumcision is sufficient proof that they were able to bear it. Then this scripture certainly teaches that they were not able to bear the law, and if they were not able to bear the law, then they certainly did not have the power and ability to obey it perfectly. And James says, 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And yet we learn from the scriptures that while the Israelites were not able to render perfect obedience to the law, they were punished for disobeying the law. Hence the accountability of man does not depend upon his power and ability to obey the commandments of God. And again in the above scripture we find something similar to this free will and choice doctrine, with power and ability to choose and obey or to choose and disobey, and this was the doctrine of the Pharisees; and the apostles and elders remembered the command of Jesus to "beware of the leaven of the Pharisees," for James said, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying ye must be circumcised, to whom we gave no such commandment." (Acts 15:24). But it is said that some of our brethren say, "that we are just as passive in obedience as we are in receiving life, that there is but one salvation taught in the bible." So far as I am acquainted with the Baptists, I do not know of any who do hold these views. I have all the time contended that there are two salvations taught in the scriptures, and that we are not passive in obedience; for obedience implies activity, and in order to obey we have to act, hence there can be no such thing as passive obedience. But while this is true, we are just as dependent upon God for obedience as we are for life or anything else; we are just as dependent upon Him both for power and will to obey as we are for the sunshine and the rain. If not then we are able to walk alone by our own strength. Then to call upon the Lord to lead, guide, direct or uphold us would simply be a hypocritical mockery. No one will or can call upon the Lord acceptably, who does not feel and realize his own nothingness and entire dependence upon the Lord. If we start out believing that we have the power and ability to follow or obey the commandments, then we will not go far until we will begin to sink like Peter did, and will at last have to cry out in bitter agony of spirit as Peter did and say, "Lord save me!" But just how far the Lord will let us sink down, I cannot tell It may be till some of us are drowned beneath surging waves of Arminianism. In Matt. 14:28-31, we read, "And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, come. And when Peter was come down out of the ship he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid and beginning to sink he cried saying, Lord, save me! And immediately Jesus stretched forth His hand and caught him and said unto him, O thou of little faith, wherefore didst thou doubt?" In this we find that Peter did not even ask the Lord to uphold him while he walked on the water, but he only asked the Lord to bid him come to Him; and when Jesus commanded him to come, he walked down out of the ship on the water, feeling, no doubt, like some of our brethren argue now, that he had the power and ability to do anything that Jesus would tell him to do, and the result was that fear laid hold upon him, his faith failed and he began to sink, and at last had to cry to the Lord to save him. Yes, with a time salvation as well as an eternal salvation. Then can we not "discern the signs of the times?" And will we not "beware of the leaven of the Pharisees?" And will we not put away from among us this "goodly Babylonish garment" before the Lord sends the sword upon us, and some of us be taken away in our iniquity and our blood be upon our own head? There is no use to deny that some of our brethren have this garment, because this free will and choice doctrine with power and ability to choose and obey or choose and disobey just as the child of God wishes to do, is being scattered broadcast over the land through some of our periodicals; and may it not be that some have taken this, the most goodly of all Babylonish garments, for the sake of the gold and the silver that is hid away under it? If this free will doctrine be true, why is it that Paul the apostle to the Gentiles and chief of the apostles, did not say something about it in some of his writing, instead of arguing so strongly against it? In Paul's letter to the church at Rome 7:14-25, we have as forcible an argument against the free will and choice and power and ability doctrine as can be made by any man. He says, "For we know that the law is spiritual, but I am carnal sold under sin. For that which I do, I allow not, for what I would that do I not, but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good." Suppose we write this 16 verse according to the free will doctrine and see how it would read: If then I do that which I would, I consent unto myself that I am good. "Now then it is no more I that do it but sin that dwelleth in me. For I know that in me (that is in my flesh) dwelleth no good thing, for to will is present with me but how to perform that which is good I find not." In this verse Paul acknowledges that he has the will to do that which is good, but denies having the power and ability to do, hence the will is not free because the power and ability is not always present to put the will into practice, and it also shows that man is not always controlled by the will, but in many things goes contrary to his will. The will may be present with us as it was with Paul, but by reason of the weakness and sinfulness of the flesh, we can not find how to perform that which is good, only as we are lead by the Holy Spirit, and when we are lead by the Spirit we walk in obedience, and when we are not lead by the Spirit we always walk in disobedience. But some argue as though they believe that God's people are at all times lead by His Spirit, but do not always follow the leading of the Spirit. But how can there be a leading where there is no following? The word "lead" means "to go before, to guide." How could one go before and no one follow in the same direction? Or how could one guide another through a strange wilderness, and they go in opposite directions? If God is leading His people at all times, and they disobey at any time, would He not be leading them in disobedience as much as in obedience? Paul says, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." (Gal. 5:22-23). Has the Spirit ever tried to produce any of these fruits and failed? If so, then may it not fail in other things? Then where would our hope be? All good fruit is the fruit of the Spirit, while all evil fruit is the fruit of the flesh. When God's people are led by His Spirit the good fruits follow, but when led by the flesh then the evil fruits follow. Was Peter led or guided by or even under the influence of the Holy Spirit while he was cursing and swearing and even denying the Lord that bought him? Or was he left to the influence of the flesh? Surely he was left to the influence of the flesh, and the flesh produced its evil fruit just as it always does. Had he been under the influence of the Spirit, then no doubt the Spirit would have produced the good fruit, and Peter would have been as bold as he was at other times, not fearing the wrath of the people. But some speak of the leading of the Holy Spirit in regeneration, which I believe to be a wrong idea, because the Bible represents man in his natural state as being dead, and a dead man cannot be led. You may drag a dead man but you cannot lead him. The term "leading," when connected with regeneration, is calculated to make a false impression, and carries with it the Arminian idea that man is active in regeneration; because leading implies a following, and following implies activity: Hence, I think it would be best to not speak of the leading of the Holy Spirit in connection with regeneration at all. In regeneration life is given to the dead, and the leading follows after the life is given and not in the giving of life. But the main question seems to be this: Is the leading of the Holy Spirit resistable or is it not? Some of our brethren say that it is but Jesus said, "No man can come to Me except the Father which sent Me draw him, and I will raise him up at the the last day." (John 6:44) Is the drawing of the Father irresistable or is it not? Primitive Baptists say they believe in an effectual calling, and an effectual drawing; but Arminians say, "that the drawing of the Father is resistable, therefore all who are drawn do not come." Shall we deny this and then say that the leading of the spirit is resistable, therefore all who are led do not follow? It seems to me that one would be just about as reasonable and scriptural as the other. We say where there is no coming there is no drawing, that it would only be drawing at or pretending to draw. Then might we not as well say where there is no following there is no leading; that it would only be leading at or pretending to lead? What is the difference between the drawing of the Father and the leading of the Spirit? Have we not as good reason to believe in an effectual leading as we have to believe in an effectual drawing or calling? Now as to the will I will say that I believe in willing obedience, but I also believe that God works in us not only the will but also the doing of His good pleasure, and when He does this, then His pleasure certainly will be done. If not, then what did Paul mean when he said, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2: 12-13) In this we find that it was their obedience that Paul was speaking of, and he gives as a reason of their obeying, that it was God working in them which caused them to obey. Not that God had worked in them a new will, new desires and affections in regeneration, and then left them to exercise their own free will and choice and power and ability, for Paul did not say worked, which would mean something that had been done at some time in the past, but he said "worketh," which means at the present time, a present work, a work that was going on at the very time they were obeying. He also said, "both to will and to do of His good pleasure," showing unmistakably that their doing was as much the work of God as was the will. And this seems to be in perfect harmony with the prophet, where he said, "Lord, Thou wilt ordain peace for us, for Thou also hast wrought all our works in us." (Isa. 26: 12) Instead of the prophet arguing the free will and choice and power and ability of man, he says positively that the Lord had wrought all of their works in them. Not a part but all their works. He certainly had reference to their works of obedience, and not to their works of disobedience. He also shows in this, beyond any doubt, that in every act or work of their obedience, it was because God was at that very time working in them both to will and to do of His good pleasure; and when He did this, then they (the Israelites) worked out their own salvation with fear and trembling. And the Savior said, "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." (John 3:21); not wrought by or through his own free will and choice, but in God. So we have three witnesses now testifying to the same thing, and Jesus said, "That in the mouth of two or three witnesses every word may be established." (Matt. 18:16). Life always precedes action; hence, the reason for commanding the living to obey and not the dead. You may work with a live man and get him to move, but work

CONTINUED ON PAGE 6.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, OCTOBER 1, 1901.

ELD. J. C. SIKES.

Dear Brother in Christ:—If one so imperfect as I feel to be should address you as a brother, having promised Eld J. A. Paine, in the year of 1898, that I would try in my weakness to write my experience with the Missionary Baptists and with the Primitive Baptists, I have neglected this quite a while, for I feel too unworthy to attempt to write anything for publication. But trusting in the Lord to direct me, I will make the attempt, knowing that if He does not, I cannot write much for I am a poor writer at best. If I could write like some who write their experience, it would not seem such a task.

I will have to go back to my childhood days, when I was about 17 years old I joined the Missionaries in Butler county, Ala., in the year of 1857. I continued with them there until 1859, when I drew my letter from old Siloam church and put it in the Zion church, Covington county, Ala. I went and heard them several times but soon saw that they were mixing up too much with others. They had a Whiteite for their pastor. There were about four different denominations in their church. They built a nice church house, and then fell out about money matters. Some were able to pay in more money than some others, and this caused a confusion among the members.

When the monthly meeting came on, I went as usual to hear what the preacher had to say to the people; he had not been in the stand but a few minutes until he spoke about money matters: he talked on for a few minutes longer and then raised the subject again, and said he did not mean any one any more than another, he wanted all that could not pay in as much as some of the others to withdraw from that church and go and build a church of their own, for a log house was good enough for them. This caused a bad racket, those poor members rose to their feet and laid hands on the preacher and pulled him out of the stand; this caused the ladies to leave the house, and about 20 minutes afterward they called for the attention of the people and a few went in; the preacher commenced talking and repeated the same words only worse. This gave me room to speak, I told them to blot my name off of their book, for the promise was to the poor in spirit.

Afterward they came to see me about coming back to the church. I told them to blot my name off of their book, for I never expected in life to go back to that denomination.

This left me a poor wandering sinner. O, where is the right church? I could not believe in the Primitive Baptists, I was afraid of their doctrine; I thought they were the most hateful people on earth. This left me with a wandering mind until the year of 1870, when Brother Jessey Blackmore, (a brother in the flesh, and I hope in spirit) joined the Primitive Baptist church on Saturday before the second Sunday in November, 1870; the news reached me Saturday evening. My husband came to me and asked me if I was going to the baptizing next morning. I told him no, I did not want anything to do with that class of people. I thought his wife had persuaded him to join the Primitive Baptist church. So the next morning came on, and Mr. Sorrells asked me again, "Are you not going to the baptizing today?" I was very angry about it, although I replied, "I can go, but I don't want to do it." We fixed and went on to the church, and from there down to the pool. Bro. Daniel Dosier read a chapter from the bible at the water. The 8th and 9th verses of the second chapter of Ephesians seemed to impress my mind. Bro. Dosier then knelt down and prayed, and I thought that was the best prayer I ever heard in life; and as he rose to his feet, he took brother Jessey by the hand and went down into the water with him. O, I thought I would give this world if I was only worthy to be in his place. I knelt down on the ground, and his wife came to me at once; I thought that they all knew that I was the meanest one there. Sister Blackmore took me by the hand and said, "Come, Cresey, let's go to the house. O, I thought I was too unworthy to sit under their roof. When I reached the church door, I thought I could not enter, for they all looked so good, and I felt so unworthy to be among those kind people.

In the year 1871, I hope I was carried away in the spirit of our blessed Savior, "For Thy children shall all be taught of the Lord, and great shall be the peace of Thy children."

Dear brethren and sisters, on the 19th day of June, 1871, I was very restless, I thought I was going to die, this day will never be forgotten by me. My mind was carried away, I hope, by the power of the Lord. There was a voice came to me saying, "There be many churches, and many people of different opinions, but there is but the one true and living church of God, and that is the Baptist church." I thought I was asleep and it was a dream, but the same voice spoke again and said, "As I told you once, so I will tell you again, there be many people and churches of different opinions, but there is but one right and true and living church of God, and that is the Baptist church." While in this condition, I was placed in the most beautiful house, there is nothing on this earth so beautiful as it was. The wall was lined with gold and silver shuttles, and the floor was covered with gold and silver diamonds.

I was placed in the middle of this beautiful house, and there was a white robe laid on my head, and it hung to the floor, and lay in folds around my feet; and Bro. Daniel Dosier appeared before me, and stood up with a long blue coat on and waved his right hand over my head and said, how often have you sat under the sound of my voice, and heard me preach that the Baptist church was the right and true church of God, but you could not believe, but now you can believe, and you must believe.

When I came to myself doubts and fears began to rise, am I deceived in this beautiful view? and why were all these things shown to me? why did Bro. Dosier appear to me in that beautiful place? were the inquiries of my mind.

On the 15th day of September, 1876, I was very sleepy and lay down across the bed and fell asleep. In my sleep I viewed a long bridge with a large gate in the middle of it standing open, and at the foot of the bridge there were all kinds of birds; I tried to move them, but could not. I looked again and saw all kinds of animals, I tried to move them out of my way, but could not. So I turned to one side and saw a man sitting at the roots of a tree with a letter in his hand, he handed me the letter and said, open it and read it. I told him I could not open it nor read it, and handed it back to him. I awoke, feeling to be the meanest person on earth; I desired to join the church, but felt too unworthy. I did not think the Primitive Baptists would receive me, and I did not want to go any where else.

On May 28, 1878, Mr. Sorrels and I were preparing to go on a visit; before we started out on our journey everything turned dark before me; I tried to see but could not. I raised my eyes above and saw the greatest light that I ever beheld. I trembled with fear, but this great light fell on me. I could see my hands and my clothing, but nothing else. I could hear Mr. Sorrels talking to me, but I could not see him. When this great light was removed, I cannot describe my feeling of joy and happiness for a few moments, [illegible] doubts and fears arose again, and the thought came, oh you are deceived. But one thing I know that great burden which I had borne so long, was gone, and I have never experienced as heavy burden since, although I get low down in spirit but there is a little spark of love in my heart that braces me up.

On Saturday before the third Sunday in J[illegible] 1881, by the power of God, I presented myself the church at Providence, in Blount county, Ala. and was received, and the next morning baptized by Eld. Whitsworth.

In the year 1894, I came to Texas, and d[illegible] my letter from Providence church, Ala., and it into Providence church, Franklin county, T[illegible]

Dear brethren, correct all mistakes, and if find any thing in this scribble that you think be edifying to the children of God, please publish in THE ADVOCATE OF TRUTH, and if not, it will all right. Please remember me in your prayers.

Leesburg, Tex. MRS. V. L. SORRELLS.

THE CHURCH OF JESUS CHRIST.

"And I say also unto thee, That thou [illegible] Peter, and upon this rock I will build My church and the gates of hell shall not prevail against it." Matt. XVI, 18.

I desire to notice, in a brief way, four facts which are prominently set forth in the above text. 1st, God has but one church; 2nd, Jesus Christ is the builder of it; 3rd, it is builded upon a rock; 4th, all the powers of hell combined cannot overthrow it.

That God has one church and but one, is clearly proven by the expression in the text, "My church." This acknowledges one church as Head and but one. "There are three score queens and four score concubines, and virgins without number; but My dove, My undefiled, is but one; she is the only one of her mother, and the choice one of her that bear her." She is the daughter of Zion or Jerusalem and the only one which has the right to claim that sacred relationship.

Jerusalem, which now is, and is in bondage with her children, to which Hagar answered as a type, has seven daughters: they, like their mother are yet in bondage: they neither know nor teach anything but legalism: they all "take hold of one man" (Christ), "saying we will eat our own bread and wear our own apparel: only let us be called by thy name, to take away our reproach." They care nothing for his food and raiment, but they want to wear his name, so that it will not be known that they are harlots.

They feast themselves on the doctrine of conditions, and clothe themselves with their own righteousness: with their mouths they profess that they know God, but by their works they deny Him. In this number (seven) is included all shades and grades of conditionalists. The free grace of God is not sufficient food for them, and the righteousness of Christ is not sufficient clothing. They boast loud of their ability, "saying we will eat our own bread and wear our own apparel." But the daughter of Jerusalem (which is above) is but one: "she is the only one of her mother." She is loyal to her Husband and looks alone to Him for her support. To her it is said, "Many daughters have done virtuously, but thou excelleth them all." Concerning her it was said, "on that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and for bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Yes, this is a strong city; so strong that the gates of hell shall not prevail against it. The righteous nation which keeps the truth dwells therein. This will lead me to notice her doctrinal features later on.

This is the kingdom of which Daniel spake, saying, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. Neither shall it be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever."

This kingdom was set up for a certain and specific people, and it is said that it shall not be

left to other people. This is the kingdom of which Jesus spake, when he said, "Fear not, little flock, for it is your Father's good pleasure to give unto you the kingdom." Again Jesus said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at My table in My kingdom, and sit upon thrones, judging the twelve tribes of Israel."

In all of the above, we find, not a plurality, but one church or kingdom, and Jesus Christ its builder. Upon this Rock I will build My church, saith the Lord. This building was not erected in a day, neither is it yet completed, but it "Groweth unto an holy temple in the Lord." "And the Lord added to the church daily such as should be saved."

If the Lord added to the church then He adds to the church yet, and so it "groweth" (continuously) "unto an holy temple in the Lord." Truly must Jesus Christ be its builder, "for except the Lord build the house they labor in vain that build it." Paul may plant and Appolous water, but God must give the increase.

All that cometh not in by Him, but climbeth up some other way, are thieves and robbers. They are but tares, sown by an enemy among the wheat, which must finally be plucked out and burned. Every plant in this church or kingdom, which He has not planted there, shall be rooted up. They are the bad fish which are gathered into the net, (church) which are finally to be cast away. All that Jesus adds to his church are good material; He builds it upon a rock and the gates of hell cannot move it. This rock is their hiding place from the wind, their covert from the tempest, their rivers of water when in a dry place, and they shall rest under its shadow when weary. They are taken up out of an horrible pit and placed upon this rock. Yea, they are built upon this rock, "to whom coming, as unto a living stone." They are "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Neither do they come of themselves, for this chief corner stone says, "No man can come unto Me except the Father which hath sent Me draw him." The Father chooses such material as He wants in this church or kingdom, and causes it to approach unto Him, that it may dwell in His courts or church. All that the Father chooseth and causeth to approach unto Him are satisfied with the goodness of His house or church. This is the reason they will not add to it mission hordes, theological schools, Sunday schools, and all the other inventions of men, which are so prevalent among the so-called churches of the day.

Built by God's almighty hand,
Upon this rock secure she stands;
The gates of hell may rage and rail,
But 'gainst her they shall not prevail.

Grievous wolves may enter in, not sparing the flock, and false teachers may rise to draw away disciples after them, for thus it is written and thus it must be. Yea, even heresies must be "that they that are approved may be made manifest." But "God is in the midst of her, she shall not be moved. He will help her, and that right early." "Salvation hath God appointed for walls and for bulwarks," to protect His "righteous nation which keepeth the truth," for they dwell therein. They "are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that they should show forth the praises of Him who hath called them out of darkness unto His marvelous light." They were "from the beginning chosen unto salvation through sanctification of the spirit and belief of the truth." Their belief of the truth was embraced in God's choice of them unto salvation. Hence, they are that "righteous nation which keepeth the truth." All of God's people are not chosen unto a belief of the truth, but these are, and they keep it. They were chosen unto salvation both for time and for eternity. "They are blessed with ALL spiritual blessings in Heavenly places in Christ Jesus: according as He (God) hath chosen them in H o before the foundation of the world." They were chosen to believe the truth, and they cannot believe in conditional blessings, because they receive all spiritual blessings according to God's eternal and unconditional choice of them in Christ Jesus. They will not limit God in His purposes lest they should be found in company with those who "tempted God and limited the Holy One of Israel." This people was elected unto obedience, and the rest (of God's people) were blinded. Of them it is said, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Christ." Their obedience was as surely embraced in this election as was the sprinkling of the blood of Christ. They are the ones of whom Paul spake, who were made obedient, both in word and in deed. These were chosen of God "and caused to approach unto Him that they might dwell in His courts" and keep the truth: and they keep it. God will never leave Himself without witnesses, to testify to His truth; and these witnesses are chosen unto the belief of the truth, as was the Thessalonians; and God reserves them unto Himself, as He did the seven thousand in Israel, and as the remnant in Paul's day, which was according to the election of grace, while the rest were then and are now blinded; and in their blindness, they are ever ready to oppose the truth, and have, do and will continue to ignore God's righteousness, and seek to establish their own righteousness. But those who are chosen to believe and keep the truth, claim no righteousness only that which is of the Lord, and no salvation only that which God hath "appointed for walls and for bulwarks." This church or people were commanded to earnestly contend for the faith which was once delivered to the saints, and all the powers of antichrist cannot turn her from the truth. "God is in the midst of her, she shall not be moved." "And the gates of hell shall not prevail against it." She cannot be moved from her firm belief in God's unlimited purposes, for the Captain of her salvation hath told her that "thus it is written and thus it behooved Christ to suffer these things," and truly the Son of Man goeth as it was determined, and "to this end was I born, to this hour came I into the world," and, also, that "the scriptures cannot be broken." And His apostles has told her that "of a truth against Thy (God's) holy child Jesus Whom Thou hast annointed, both Herod, Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsover Thy hand and Thy counsel determined before to be done;" and "He being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Hence, she is content to believe that He has a purpose worthy of Himself in all that He does or allows to be done; nor will she question His right to do as He will with His own, even though it be to work all things after the counsel of His own will; nor will she be moved from her firm belief in salvation by grace first, last and all the time, for she knows that there is no salvation save in her Captain, "for there is no other name under Heaven given among men whereby we must be saved." "Many are the afflictions of the righteous but the Lord delivereth them out of them all." He "is our salvation in time of trouble," "Who delivered us from so great a death, and doth deliver, in Whom we trust that He will yet deliver us."

Satan may rage with all his band,
He cannot move her from her place.
Upheld by God's almighty hand,
She ever lives to praise His grace.

And when this building is completed she will bring forth the capstone thereof with shoutings, crying grace, grace unto it. Every piece of this building is chosen of God and prepared by Him for the place assigned it in the building, and placed in the building by Him, for He hath "set the members in the body as it pleased Him," and "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." All of her good works, then, are ordained of God, hence, are not of this optional kind. Not only are her good works ordained of God, but her place is also ordained of Him, and so it is written, "O Lord, Thou wilt ordain place for us, for Thou hast wrought all our works in us." Hence, neither her works nor her place are of the conditional sort, but are based on the ordination and work of Jehovah. If she has a will to serve God, she attributes it to the workings of His mighty power, and will say, "not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake," for it is written, "Thy people shall be willing in the day of Thy power," and if they do anything that is right, they still give glory to God, for they read that "it is God that worketh in you both to will and to do of His good pleasure." And they also read that "it is not by might nor by power, but by My Spirit saith the Lord of Hosts." They know also, by sad experience, that they cannot do as they would, for to will is present with them, but how to perform that which is good they find not. Hence, they are free to confess when they walk in paths of righteousness that God leads them there for His name's sake. They "are the light of the world," "a city set on a hill which cannot be hid." They are the salt of the earth. As Sodom was preserved as long as Lot was in it, and as certain days of destruction were shortened for the elect's sake, so this world stands to-day because of God's people that are in it. They are therefore said to be the salt of the earth.

They are the light of the world, not as the sun is the light of the day, but as the moon is the light of the night. As the stars reflect the light of the sun, so they reflect the light of Christ. This church or kingdom is not of the world, therefore the world cannot see it. "Except a man be born again he cannot see the kingdom of God." The world hates her because she is not of the world. "Mine heritage is unto me as a speckled bird, the birds round about her are against her." They are against her in doctrine and in practice. They are against her on election; they are against her on predestination; they are against her on salvation; in fact, they are against her on all the fundamental principles of the gospel of the Son of God. But she is built upon a rock and the (false orders) gates of hell shall not prevail against her. "The birds round about her are against her," but they shall not prevail against her.

On Christ her rock she has been built,
Forever there to dwell;
He has redeemed her from all guilt,
And from the gates of hell.

S.

NOTICE TO SUBSCRIBERS.

When the time of any subscription has expired, it will be indicated on your paper by a cross mark thus: X, on the upper left hand corner of the first page. Should you wish the paper continued to you, notify us immediately, otherwise your paper will be discontinued. Should you not be situated to renew your subscription at once, we will send the paper on and wait on you a reasonable time if you will notify us that you desire it sent on

ED'S.

ASSOCIATIONAL.

The North Ouichita Association will convene with Bethel church, Union Co., Ark., 4 miles east of Norphlet, on the Camden & El Dorado R. R., commencing on Saturday before the 1st Sunday in October, 1901. A cordial invitation is extended to all lovers of truth to meet with us.

A. R. YARBROUGH, Clerk.

Stephens, Ark.

ASSOCIATIONAL.

The South Ouachita association will convene with Good Hope church, in Union Parish, La., one mile north of Oakland, commencing on Friday before the 4th Sunday in September, 1901. An invitation is extended to all lovers of truth to meet with us.

Wesson, Ark. L. C. TRULL.

CONTINUED FROM PAGE 3.

with a dead man as much as you will, he can not move. A man can have life and will and still have no power to act, but a dead man has neither life, will nor power to act. But whether the obedience of God's people is the direct or indirect work of God, one thing is certain, it is effectual or a failure, if it is the work of God at all. The scriptures teach very clearly to my mind, that every act of obedience of the people of God, is the effect of a direct and present inward work of God. Cause always goes before effect; so if the cause be only an impression upon the mind, the impression must be sufficiently strong to produce the effect, else it would be no cause at all; as effect always follows cause. The word "cause" means "that which produces an effect," "to make to exist." So anything that fails to produce an effect or to make to exist fails to be any cause at all. So then if the work of God is the cause and our obedience the effect, then our obedience must follow the work of God as an effect must and will of necessity follow cause. But if God works in any man to cause him to obey, and the man refuses to obey, then the

CONCLUDED IN NEXT ISSUE.

ELDERS SIKES & HARDY, AND TO ALL THE SAINTS WHO MAY CHANCE TO READ THIS:

I have thought several times that I would write a letter for THE ADVOCATE OF TRUTH, but would put it off, and as the impression keeps coming on, I will endeavor to comply, trusting you will not let it go into print, if not according to the truth; for the very title of your paper is THE ADVOCATE OF TRUTH, and I hope nothing will ever be found in its columns but that that can be substantiated by the Holy Scriptures. Now for a start on the Bible, see Mathew V, 13-14. "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid," and so on. I believe when Jesus spoke these words, the church had been set up, and He was then preaching to it; also the Jewish synagogues were prevalent. And I believe those synagogues had lots of hypocrites in them, that made great pretentions to religion and outside show; they worshiped the creature more than the creator. They appear to think a great deal of each other, but it is because they are circumcised Jews in the flesh, made by hands, whose praise is of men, and not of God. And these very religious people are the worst heathens we have to contend with. They persecuted the prophets, they crucified the Lord of glory, they put the apostles to death, they are still transforming themselves in to angels of light, to gain advantage and persecute God's children; they are still using vain repetitions, and seeking the highest seats in the synagogues, and teaching for doctrine the commandments of men. Now, I will show you some of the sentiments of the same fellows in doctrine at the present time, and then I will go back to my text. "For by works are ye saved, through the act of the creature, and that not of God, but of your own selves: It is the act of the creature and not of God. Not of grace, and we will not allow our preachers to preach it that way. For we are our own workmanship, in to Christ Jesus, with good works, which the preacher in Sunday schools and protracted meetings, have constrained us to walk in." And again: "For this is my blood of the New Testament, which is shed for all that will accept Me for their Savior, for the remission of their sins." And again: "Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things that our denominational leaders commands you to teach, and we promise ourselves to stick to you." Now if this is not some of the sentiments that are taught by the same religious heathen, I will ask pardon. Now God's way is not man's way, and God's thoughts are not man's thoughts. The end of man's way is death; so Jesus is teaching His disciples. His way, and His way is to be their way, though it cost them their lives; and we need men to-day, that will hazard their lives for the kingdom of heaven's sake; for it will take men to wrestle with powers, and with the rulers of the darkness of this world, and against spiritual wickedness in high places. Now if the Primitive Baptist church is the salt of the earth to-day, and a city set on a hill that can not be hid, it is because she has not lost her saltness or savour: and if she has lost her savour, where will we go to find her? since there is but one. Solomon said, "My love, my dove, she is but one, she is the choice of her that bear her, she is undefiled;" she has got the principles of the doctrine; she shines out to the world, and the queens and the concubines, and they praise her; and the world says the Primitive Baptist love each other better than any people, and it is because they are circumcised in heart by the spirit, and not made so by hand, whose praise is of God, and has no confidence in the flesh. She continues steadfastly in the apostles doctrine and practice, and trusts in the living God, who gives the increase.

Some times folks get in a hurry about the increase, and try to bring it about themselves: but they only make a proselyte, being proselytes themselves, and like begets like. When God formed man of the dust of the ground, He breathed into his nostrils the breath of life, and he became a living soul. And, by trangression, fell and became a sinner, and was a subject of redemption; for Christ redeemed sinners, and had "mercy on whom He would have mercy, and whom He would He hardened. So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." So I believe the children of the kingdom of heaven, in worship to God in spirit and truth, in honoring their King in doctrine and practice, and in love and fellowship, keeping the unity of the spirit in the bond of peace, are the salt of the earth, and a city set on an hill, that can not be hid. For fear I worry you, will close with best wishes for all the household of faith.

Elmo, Tex. L. D. CAUTHEN.

ELDER J. C. SIKES, Dear Brother: It is with trembling hand and quaking heart I attempt to write to you this evening, but as it has been the request of some of my friends, I will try and give you the reason of my hope, if not deceived in the matter. My trouble began in my twelfth year; I would have serious thoughts as to what would become of me if I were to die in my sins, for I felt that I was very sinful. I thought I would get religion when I got older, so I tried to get rid of it for that time, but instead of getting away from it, I got worse and worse. I was often so miserable I could not rest anywhere; would often try to pray, and would set resolutions to do better, but the more I tried the worse I got until it seemed that I could not stand it much longer. It seemed that I must die and that without hope. And Oh! what I did suffer, none but those who have gone through the same can know. I went on in this way for some months, when, one day in May, 1894, I was sitting in the door looking out over the field and meditating over my ruined condition, when as suddenly and as unexpectedly as if the dead had appeared before me, there was a bright light shone out around me, and there was peace in my soul and I was in possession of something I had never known before. I was enjoying a savior's love, and it was so plain then, I could not tell why I had never seen it that way before. I felt like my troubles were over and I would go on rejoicing the rest of my life. I thought I would tell papa and mamma just as soon as they came in, but oh, my joy was so soon turned into grief! Before they came home satan had arrived with his message that was that I was deceived in the whole thing, and was only a child, and if I told it they would not believe it, and to forget it and to go on and enjoy myself with the world. So I tried but did not fully succeed; would get along very well for a while, then it would return with greater force than before. I went on in this way for three years and went to hear several denominations preach, but did not hear, neither did I want to hear the Primitive Baptist preach. I had a desire to be baptized and had had for some time, but did not think of going to such people as they. I often went to hear the Missionaries and Methodists, but did not get one crumb of comfort, for they taught salvation by works, and I knew that if I ever was saved it would be by grace and grace alone. So I wandered on, for I could not think of attaching myself to them. I went on 'till in the winter of '98, we moved in about two hundred yards of an old Baptist church and I began to go, out of curiosity, and to get acquainted with the people; and there I heard the first sermon I had ever heard, and then my trouble became so much heavier, I continued going each month, and falling in love more and more with those despisable "Old Hardshells" (so called). I would have given the world, had it been mine, to have been just as I saw the dear brethren and sisters there, but oh, I liked so much, I did not think they would take one so wicked as I was, in among so lovely a family; so did not intend to tell anyone my feelings. When the union meeting came on I went every day and returned at night with a heavy heart. When the meeting closed it did not seem that I could live 'till the next meeting time, but I was resolved to offer myself, for if I was refused I could stand it better than as it was. But when the meeting time came the preacher failed to come, so I must wait yet another month. Oh my soul! What trouble I was in; it seemed that I could not wait until September, and when it did arrive we still had no preacher and it was the talk that it was likely to be the case for a long time. About this time I dreamed that I was sitting up with a corpse and that it had been dead for some days and was needing burying very bad, that it must be done by a preacher and there was one there, but just at day he went off and we did not know who would help us. Here I awoke, and just as soon as I opened my eyes a voice spoke to me and said, "You are the child" and then I thought that Bro. Knighten was gone and we were left. But just then, it pleased the Lord to send Brother T. Peterson through here and he preached for us on Monday after the second Sunday in October and I went before the church and told them some of what I have here written and was received, and was baptized by Bro. Knighten at the regular meeting time in October, 1899.

Since that time I have had many doubts and fears, and yet have had many seasons of rejoicing. Some times I feel like I am mistaken, and that it is all foolishness; then again I am made to know that it is of the Lord. My mind will go back to that moment of rejoicing, in my childhood, and the way I have been led along so contrary to what I expected, that I know that it is of a higher power than mine. But still I am so wicked that I can't do as I often wish, still I do find comfort in this, "By this you may know that you have passed from death unto life, because you love the brethren." I love them, but what manner of love is it?

Now, Brother Sikes, as I have not seen where any of the sisters have been writing, which makes me feel backward in sending this, even if it was worth sending; but do by it as you think best and I will be satisfied. If you print it, correct all mistakes and excuse bad writing and pray for your unworthy little sister, if one at all.

MAY JOSEY.

Huffines, Texas, Aug. 24, 1901.

NOTICE TO SUBSCRIBERS.

Quite a number have written to us that they are not getting their paper regular. The fault is in the mail, and quite likely in your postmaster or your home office. Your paper is mailed out regularly; and should anyone fail to receive their paper by the fifth of the month, get after your postmaster "with a sharp stick" and notify us of your failure to receive your paper, and we will mail you another copy.

ED'S.

EXPERIENCE.

DEAR BRETHREN:—I shall try, by the help of my blessed Master, to give a reason of my hope in a precious redeemer, that is, if I have one.

After I came out of the war of the Rebellion, some time in time in the 60's, I bought me a Bible and went to reading for myself. Brethren, I did as one of the writers says, I laid aside all malice, guile and hypocrisies, and went to reading and studying for my special interest. I did not read for arguments sake, nor to establish any theory of mine, for I had none; I wanted truth. There were Methodists, Mission Baptists and others, claiming to be the true church. I knew somebody was wrong. I wanted truth, and nothing but truth; for I knew that was the only thing that would do a poor soul any good. Brethren, I was led to see things differently to what I ever had seen before; I was led in a way I did not want to go; I read, I studied, I worked with all my might and strength to see differently, but the harder I worked to go differently, the deeper in the channel of truth I was led. And O, dear brethren, I became a miserable creature. I got into trouble that I could not get out of. Some time afterward, I got to hear an Old Brptist preach, and he preached in the way I thought the Bible taught it. I could not sit under his preaching without shedding ears. I would catch myself crying and would try to dry my tears, for fear some one would see me. I went on for years in this way; at times, would be so burdened with something, I knew not what, that my eyes would fill with tears. At times I would try to pray but could not. All I could say was, "Lord have mercy on me a sinner," which is as good a prayer as one can offer, but at the same time it seemed that my words would fall to the ground, my tears would dry up and I would go to work again.

This scripture would often come to my mind, "Behold, as the clay is in the potter's hands, so are you in my hands, O house of Israel." I thought on this a great deal, at last I came to the conclusion if Israel were in His hands, I was also, and He could do as He pleased with me. I submitted my case into His hands, saying, "here, Lord, I am at Thy mercy, do with me as Thou thinkest best, and all is right, if I am saved it is by Thy mercy, if lost it is just." Here I became better reconciled, my burden or trouble left me to some extent, that is I received an ease of mind to what I had before, though there was no change in my daily walk or conversation; but, brethren, I could not hear the truth preached without shedding tears. And I want to say, I never heard the truth preached only when I heard an Old Baptist preach, and that was seldom.

Brethren, if I have a hope or a change from nature to grace it was in the latter part of the 60's or early in the 70's, but I don't believe it was made manifest to me until the 17th day of March, 1894, when the good Lord called my dear old companion from me. I feel that God did manifest to me there that he had called me from nature's darkness into His marvelous light. At this time I was in deep sorrow and trouble, I felt as though I were a castaway, a reprobate; I wanted to be in some desert land to myself, where no one could see me, and I could see no one. I felt as though I had not a friend on earth; then it would appear to me that I had a friend, and one that stuck closer than a brother. O, dear brethren, I was at a loss what to do. I wrote a few lines to Brother Fisher and gave him a little sketch of my travels, and he advised me to go to the church; and on Saturday before the 3rd Sunday in September, 1895, I was in Denton and Bro. McKelog and I met in the postoffice, and I gave him a sketch of my travels; he said he believed that of me when he first got acquainted with me. Dear brethren, this encouraged poor me. I told him that my hope, if a hope at all, was so little, so dark I could hardly claim it as a hope. He said, "Bro. Cook, you see a child crying for bread, its mother will give it a piece, but it will cry for a bigger piece, but directly will pick up the little piece." Dear brethren, this gave this poor sinner some encouragement.

The next day I went to Garden Grove church, and when the opportunity was given I went forward and told my story, and they received me, and I received an ease of mind; but I have had many ups and downs since, and still have them, and more downs than ups. Dear brethren, it appears to me that I am now and have been for some time just as low down in the valley of gloom and darkness as a poor helpless sinner can get, and unless my precious Redeemer comes to me, and lifts me out of this gloom of despair, I will have to remain there, for I have learned long since, it is not in man to direct his steps. Now, dear brethren, I have written a great deal more than I thought I could write when I commenced, but my mind got to traveling on this glorious theme of salvation by grace and it looked like I could not stop.

Oh, dear believer in the Lord, if I talk or write on any theme, let it be Jesus, my Shepherd, my Priest, my King, my Lord, my Savior, my All. O precious Jesus, give us a knowledge of our duty, a will and mind to perform the same; give us, dear Lord, of Thy love and grace sufficient for our day. O beloved of the Lord, if not asking too much, pray for me, one that feels that he needs the prayers of all the dear saints.

Now, dear brother editors, scan these imperfect lines, and if you think them worthy of space in your valuable paper, THE ADVOCATE OF TRUTH, please publish them, if not cast them aside, and all will be well with me.

Pray for me, a poor helpless sinner, saved by grace if saved at all.

Mingo, Tex. M. W. COOK.

ELD. J. R. HARDY.

Esteemed Brother in the Lord:—I will try this morning to pencil you a few lines in answer to your much appreciated favor of recent date.

I often feel that I am highly favored of the Lord, to be blessed as I have been for several years, to have the association, and to receive the interesting letters, both through our papers, and by private correspondence; to entertain and be entertained by those whom the Lord has prepared to bear testimony to His wonderful perfections. O, how unworthy I sometimes feel of these favors! At times, I find that a spirit of cold indifference possesses my heart, instead of its being filled with gratitude to God for His goodness and mercy towards me. But there are times, when my poor heart is filled with praises and thankfulness to Him for these blessings.

If I were a "free agent," or had power given me in the spiritual birth to live so as to have joy and peace, to feel thankful, and have a heart filled with joy and praise all the time, I surely would remain in that frame all the while; for I have experienced enough with that "heart that is desperately wicked, and deceitful above all things," to be forever rid of it if it were in my power. I am encouraged sometimes to hope that I have some knowledge, experimentally, of what the apostle means when he says to the Gallatians, "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye can not do the things that ye would." I understand that the flesh, in this text, means all that we derived from our earthly head, Adam, every part and faculty—soul, spirit and body. And by the spirit is meant that which we have received in the spiritual birth; all, no more and no less.

The first sinful, depraved. (The first man Adam is of the earthy, the second man Adam the Lord from Heaven, a quickening spirit). The second holy, sinless, pure. Those two existencies entirely antagonistic, cannot dwell together in the same house in peace.

As that life and nature coming with us into natural being, developes us into and comforms us to the image of the earthly Adam, so that life which comes from above is destined, ultimately, to conform us to the image of Jesus Christ. "For as we have borne the image of the earthly, so shall we bear the image of the heavenly." (I Cor. XV, 48-49). And this is the purpose or predestination of God. "For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son," etc. (Rom. VIII, 29). So this vile, earthly body must, in the day of God's appointment, be changed, that it may be fashioned like unto Christ's glorious body, and that according to the working of His powers, whereby He is able to subdue all things unto Himself.

Paul, the apostle, writing to the Thessalonians says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, (literally dead) that ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore, comfort one another with these words." (I Thes. IV, 13-18). Can language be plainer, that there awaits all the redeemed of the Lord a most glorious change, that they must experience, in being conformed to the image of their ever glorious Head?

Paul says this is to be "in a moment, in the twinkling of an eye." To deny this glorious resurrection and change is to deny that our Savior accomplished the work His Father sent Him into the world to do—that he did gain a complete victory over the devil, sin, death, the grave and hell.

Yours in the fellowship of this glorious hope,

Mt. Vernon, Tex. H. B. JONES.

ELD'S SIKES & HARDY.

Dear Brethren—As I am almost alone, among those who believe in the work system for salvation, I thought I would drop you a few lines. I was almost raised in the lap of Arminanism. I joined the Methodist church when I was about 16 years old, and trusting in my own good does. To say that I despised The Old Baptists would only be put it mild. If I could have had my way, I would never have allowed another one to preach, I thought they were the ugliest, and most ignorant people on earth, and their doctrine was very dangerous. But, alas! when I was about 18 years old, instead of being so righteous, I saw myself a poor, lost and ruined sinner; and could not do anything to save myself from that awful place where the wicked go. O the woe and misery of a cast down and sinful heart! But on the 5th day of April, of the same year, I was made to rejoice in the hope of the glory of God, and see that Jesus brought salvation to me. He paid the debt on the cross for me, that salvation was full and complete. Now these Old Baptists, whom one month before that time, I wished were dead, I now thought instead of being so ugly, were so beautiful, because they were clothed in the imputed righteousness of Christ and their face glowed with the love of God instead of the love of the applause of men. I saw while they might be ignorant as the world calls ignorance, that they were not ignorant of God's righteousness. I could see that the Old Baptist was the church of God, the ground and pillar of the truth. I lived 16 miles from an Old Baptist church, and had never heard many sermons preached by them, but I offered myself to the church and was received and baptized by Bro. Blackman of Mt. Vernon, Providence church. That was about 10 years ago, and while I have lived almost alone ever since, a long distance from church, in the very midst of Arminianism, I have never had any desire to return; and the Old Baptist church is my only home. They are the only people who preach what I understand to be the truth. I found I was a sinner, saved by grace and grace alone for time and for eternity. I realize I am a sinner still. Yours in hope, disposed

Sulphur Bluff, Texas. BOP

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Proverbs IV, 18.

The just are they who have been justified by the perfect obedience of Christ; who have Him "made unto them wisdom and righteousness and sanctification and redemption." The eminent apostle unto the Gentiles says, God justified all whom He foreknew and predestinated to be conformed to the image of His Son; and says again, "By Him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts XIII, 39). Then it is the believer, the one for whom grace was bestowed in Christ Jesus, that is the just, and it is his path that is as a shining light.

The path of the just is not one of his own choosing, but is contrary to the will of the flesh, and to the will of man, but God's will alone has determined that path; for "man's goings are of the Lord; how can a man then understand his own ways." (Prov. XX, 24). Again it is said, the just shall live by faith, and walk by faith; and faith works by love, and love is of God, hence, the way of the just is of God's choosing. Jeremiah says, "O Lord, I know that the way of a man is not in himself; it is not in man that walketh to direct his steps." While this is true of all men, it is especially manifested in the path of the child of grace. However these ways may appear unto men, they are the ways of the Lord, are right, and the just shall walk in them. (Hosea XIV, 9).

Now let us examine some of these ways. Some vainly imagine that the presence of the Lord always brings peace, and in His light is endless pleasure; but to the contrary, the first evidence of God's presence is darkness and gloom which can be felt in the soul. When Isaiah saw the Lord high and lifted up, he cried out unclean; and the whole house was filled with smoke (prayer). The presence of the Lord made the Publican cry "God, be merciful to me a sinner." The presence of the Lord made Saul of Tarsus fall to the earth and inquire, "Who art Thou, Lord?" "What wilt Thou have me do?" And the presence of the Lord, in the hearts of His children, invariably discovers unto them first their own weakness and vileness, and strips them of all self-righteousness and self-trust.

The path of the just often leads through a desert land—a place destitute of spiritual food and drink—and their habitation is in a country like Canaan, of hills and valleys. When they are permitted to choose their dwelling place, they, like Lot, select the plain, but the land of Canaan is theirs by promise, for it was given to Abraham and to his seed. So our pilgrimage here is through trials, doubts and fears, for "it is through great tribulation we enter the kingdom." John, when beholding the redeemed of the Lord, asked, "who are these?" and the answer was, "These are they who have come up out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

It might be asked, how is this path a shining light? God's promise is, "I will make darkness ight before them," etc. Our experience here is a school, in which we are taught that we are nothing, and that Christ is all in all. We learn that when we trust in self we fall, but when supported by Christ we can stand though enemies of the cross seek our destruction. We are being taught the value of the precious gift of faith which we have received, and the fullness of that glorious inheritance which we are living in hope of when done with this life. Every ray of hope, every cloud of doubt, every thrill of joy, every bitter tribulation, every loving chastisement is a light to our feet as walk to the Zion of rest. "For our light afflictions here work for us a far exceeding and eternal weight of glory."

These trials may be bitter while we are passing through them, and we, like David, may inquire, "Whither shall I go from Thy spirit; or whither shall I flee from Thy presence? If I take the wings heathe morning and dwell in the uttermost part man's we Thou art there; if I ascend up thoughts. into heaven, Thou art there; if I make my bed in hell, there Thy hand shall lead me, and Thy sight hand shall hold me;" but when they are over, we travel back over them, in our meditations, and gather strength and comfort from that which was once bitter. Then we can witness with Paul and say, "We know that all things do work together for good to them that love God, to them who are the called according to His purpose." How often, dear child of grace, have you received comfort from John's doubts while incarcerated in prison walls? How often have you gleaned a little hope from Peter's denial of Christ, and concluded that you were not the only one who doubted, even to almost infidelity? How aften have you been relieved from a burden of doubts, in remembering that Paul said, "The good that I would I do not, but the evil that I would not, that I do;" and then lamented his wretchedness, because of his imperfections? Truly, these are guides to our feet in our weary pilgrimage here below. All of these ancient wayfarers left the assurance that heaven was their eternal abode; and as we journey on in our crosses and trials here, we have this blessed assurance, that when we experience the same feelings that they experience, and see the way marks which they have described, that we are traveling the way our fathers have trod, and our hope is confirmed, that though our voyage has been a stormy one, though our pathway has been beset with many troubles, though the dark and lowering clouds of unbelief have hovered over us most of the way, that we will yet triumph through grace, and safely land beyond the dark and turbid billows of sin, in the haven of eternal rest, and find shelter from the jealousy, misrepresentations, and bitter persecutions of this vile world of sorrow; and above all be free from the corruption of our own sinful nature. O, when will that blessed deliverance come? When this weary frame shall be led forth, clothed in spotless white, and made to drink of the sweet river of God's pleasure, and lay down in the green pasture of endless joy, where faith will merge into fruition, and hope end in a happy realization.

Then lift up your head, ye mourners, and let your faltering hearts take courage; the promise is to them that look for Him. Are you looking for Him to come again? If so, your hopes shall not fail, for what the Lord has promised, He is able to perform. A few more days of waiting, a few more weeks of toil and death's shadows shall close around us, and earth shall know us no more; but fear not death, 'tis only the gate to endless life.

May God, in His goodness, bless all His dear children with an abundant entrance into His everlasting kingdom above, and bless them with strength and fortitude to endure hardness as good soldiers in this life, and grant them a crown of glory which fadeth not away in that life which is to come.

Yours in this glorious hope,

H.

LEBANON, OHIO, Sept. 6, 1901.

ELDER J. C. SIKES, TIDWELL, TEXAS.

My Dear Brother—I have arrived safe at home, and now my mind turns again to Texas, and especially to you, my dear friend. Your company was very agreeable and edifying to me. I felt a wonderful oneness of soul in the fellowship of the gospel with you.

I have many things to meditate upon in connection with my late visit to Texas. I feel that the Lord indeed has a people there, whom He has reserved unto Himself, so that they do not bow the knee to Baal. I rejoice to find so many who believe our report, to whom the arm of the Lord is revealed.

The crowning event of my entire trip was your precious sermon on Sunday at the association. If ever I prayed for another in my life, I prayed to God for you on that occasion, that He would open a door of utterance to you, that you might proclaim in power, the unsearchable riches of Christ. On Sunday morning as you were speaking in prayer under the arbor, I felt in my heart your liberation; nothing was ever more plainly showed to me than that the Lord had liberated you and that you would be enabled that day, to declare the wonderful works of God. I sat there in silence rejoicing, awaiting for that which I felt was coming. I could feel your sermon before you began to speak; as one feels the approach of the grateful shower before the drops begin to fall, so I felt in my soul the glorious gospel shower that fell from your lips upon that day, even before you began to speak. And I was not disappointed. It came in power and in much assurance, sweeping everything before it; I felt that the windows of heaven were open and the fountains of the great deep were broken up, and that all the enemies of truth were swept away in the flood; and my heart was carried above all trials and tribulations and doubts and fears, and all earthly things upon the deluge of truth, as the ark in olden time rode the floods of water. That sermon, my dear brother, is fresh and sweet and glorious to me yet.

Now, in conclusion, my dear brother, let me say that I am well pleased with the doctrine you preach, and especially with the spirit you manifest and the course you pursue. These things will give you an enviable place in the hearts of all who love the Lord Jesus in sincerity and in truth. You are not alone, but thousands of God's people who know and love the truth, stand with you. May God prosper you and keep you from the evil.

Give my love to brother Hardy and all the friends. Regards to Mrs. Sikes. God bless you.

Yours in bonds,

H M. CURRY.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of [illegible] that they just and of the unjust and the mortal bodies of [illegible] e fault is saints shall be changed and fashioned like [illegible] master at glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up ba[illegible] out regu- fellowship as long as we can maintain the purity [illegible] their paper order of the church without them. [illegible] r postmas-

We shall labor for peace through the columns of THE ADVOCATE o[illegible] us of your so far as we are able to do so without forsaking the truth and we ask [illegible] will mail you of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to assist us in [illegible] Ed's. lation of THE ADVOCATE OF TRUTH and write for its columns.

C.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, NOVEMBER 1901. NO. 8.

EVERLASTING TASK FOR ARMINIANS, OR A LETTER TO THE REV. EDWARD SMYTH. BY WILLIAM GADSBY.

CONTINUED FROM LAST ISSUE.

Bear with me a moment, sir, for I have one thing more to propose, and then I have done for the present. If, after you have dispassionately discussed the above subject, you still think yourself doing the work of an evangelist in holding up to contempt the doctrine of unconditional election, and still maintain that upon the ground of such a doctrine God is more barbarous than the worst of tyrants, nay, even as sanguinary and implacable as Apollyon himself, you will have the modesty to inform us what there is in sinners, and what they have done, that lays the eternal God under the obligation of providing for them a Savior.

Now, sir, either God is just in electing some according to the good pleasure of His will, and leaving the rest without what you call a chance of being saved, or else man must have some just and righteous claim upon Him, whereby he has a right to demand salvation at His hands. Suppose upon this subject we propose a passage of Scripture for your consideration, and if we turn our thoughts to the third chapter of Romans, we shall see that there were characters who slanderously reported the apostles, and affirmed that they said, "Let us do evil that good may come," whose damnation, we are informed, is just. Having given this statement of matter, does the apostle then begin to admire his own goodness, and the goodness of the rest of the apostles and believers in Christ Jesus, and intimate that they were characters more worthy of Jehovah's complacency and delight than those whose damnation is just? No, not a single of the nature, but quite the reverse. Hence he asks, "What then? Are we any better than they?" To which he replies, "No, in no wise." That is, if I understand him aright, we are in no sense whatever more deserving of the favor of God than they; for we are by nature no better than they, but were by nature the children of wrath, even as others. But what is the reason the apostle gives for such an assertion? A very plain and a very obvious one indeed, namely, that both Jews and Gentiles are under sin; and then to illustrate the point, he quotes a variety of passages from the Old Testament, which give a short description of the real state of man by nature; as it is written, "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one; their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cussing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes."

This, sir, is a short description of fallen man, given by holy men of old who spake as they were moved by the Holy Ghost; and from the same unerring authority we learn that "God made man upright, but men have sought out many inventions." Fertile inventions indeed, if the above be a true description of them, and who dare deny it? And pray, sir, for which of all these inventions is the eternal God obliged to provide salvation? Or what virtue can there be in these things, jointly or seperately considered, sufficient to merit the immortal favor of Jehovah, or to render Him an unjust tyrant in case He gives them their portion with fallen angels. Does their virtue lie in their want of righteousness, and so because they are altogether unlike God He is necessitated to love and redeem them, or be unjust? Or does the virtue lie in their dreadful ignorance or want of understanding, or because they seek not after God, "having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart?" Ephesians iv. 18. Or does it lie in their having gone out of the way, and being altogether unprofitable, or because they do no good, seeing that they are in the flesh and cannot please God? Or does the virtue lie in that dreadful stench of sin which they emit through their throat, which is an open sepulchre, or in the deceit which they use with their tongues? Or is it in the poison of asps under their lips, which is a composition of every species of sin and rebellion? Or is it that mouth full of cursing and bitterness they possess? Or does it lie in their swiftness to shed blood, or in the destruction and misery that are in their ways, or because they are strangers to the way of peace? Or does the virtue lie in their having no fear of God before their eyes? Now, sir, if there be no virtue in the whole of this, jointly or separately, that lays the eternal God under an obligation of extending His Mercy toward, and bestowing His special favors upon them. He must be just in saving some, as the effect of His own purpose of grace, and leaving rest to perish in their sins; I say, Jehovah must be just in so doing, unless His justice can be impeached upon some other foundation than what has already been stated.

But as I said in the beginning of this letter, that I have nothing in view but the glory of God and the welfare of Zion, so I say again, and can assure you that I do not wish to take any unjust advantage of you or your creed. We will, therefore, for the sake of getting more fully to the real truth, suppose that some men by nature are not so vile as others, and will suppose that those who believe in the doctrine of unconditional election are by far the worst, and that those who believe in the doctrine you profess are by far the best, and we put the question to each: Do you believe that the eternal God would have been just had He left you to perish in your sins? What says the electionist to this question? Methinks I see every one who in heart believes the doctrine, from a feeling sense or its intrinsic glory, ready to say, without the least reserve, just indeed! I have been astonished, almost to infinite degree, that He could be just in saving me. I am quite sure I have deserved His righteous indignation in thousands of instances, and had He seen fit to banish me from his presence, into that place where hope never cometh, I must have said, even then, it is what I justly deserve. Thanks be to God for His unspeakable gift. Adored be His eternal name, that He has brought my poor, guilty, ruined, hell-deserving soul to know that He has made Him to be sin though He knew no sin, and in the riches of His grace has made such a God-dishonoring wretch as I the righteousness of God in him. "Wonder, O heavens! and be astonished, O earth! for the Lord hath done it." When by a precious faith I am enabled to behold unworthy me among the sons of God, the purchase of the precious blood of Christ, I am lost in wonder, I sink to nothing before Him, and am compelled, sweetly compelled, to cry from my very soul, "Lord, how is it that Thou wilt manifest Thyself unto me, and not unto the world?"—John xiv. 22. I am persuaded that it is not for works of righteousness which I have done, but according to His Mercy He saved me, by the washing of regeneration of the Holy Ghost O my soul! let all thy powers unite in praising the eternal God for so great a salvation. Great God! fill me with Thy blessed self; and may it ever be my hightest ambition to be nothing, and to magnify Thine infinitely adorable name.

But hark! What do I hear? Is it not the voice of Mr. S. calling such language "*cant*!" O, fie, fie, blush for shame! But whether you are capable of blushing or not, this is the language of a sinner saved by grace; and if you and your brethren were to call it by the detestable name of cant, ten thousand times ten thousand twice told, it would be their language still. I admit it is language that illy becomes a man who believes that God would be an unjust tyrant if He did not provide salvation for him; for what thanks can be to Jehovah for redeeming characters whom He in justice is bound to redeem? He either must do it or impeach his justice; and then wherein can grace and mercy shine? Indeed, sir, I am greatly mistaken if upon an inspection you are not induced to call the terms, grace, mercy and compassion of God, *cant*, too, or else give up that for which you plead. If salvation be a just debt that God oweth to His fallen creatures (and it must be, if He would be unjust in case He did not provide it), how can it be of grace and mercy? If your mind be not overwhelmed with enmity against the sovereignty of God, let these thoughts occupy it for a moment at least.

But now we will turn our thoughts to those characters whom we suppose might be considered the best sort of sinners, namely, the Armnians. Will Mr. S. inform us what claim these have upon the Almighty for an everlasting salvation? Now, sir, we earnestly wish you to be very particular in telling us what they have in them, or what is done by them, that is so virtuous in its own nature as to oblige the eternal God to provide salvation for them, or else be a cruel, unjust tyrant. But in order to get at the truth, we will suppose that Mr. S. is not able to answer for all this body, seeing they are so amazingly numerous, and we will bring the matter into a narrow compass, and he shall be desired to answer for himself only. Then the matter now rests here: If you feel yourself inadequate to answer for the whole, you are desired to come forward and truly declare, without any reserve, what you have done that lays the mighty God under an obligation of providing salvation for you, and wherein Jehovah will be an unjust tyrant if he does not give *you* a chance of being saved. We hope you will state upon what grounds you can appeal to the infinite God, and tell Him you have a right in justice to expect salvation at His hands, and that if He witholds it, and leaves you to perish in your sins, He is no less than a capricious tyrant.

Should you feel yourself disposed to say that Jehovah ought to have prevented the fall of man, or provides a salvation that extends to all the fallen race, you will then, no doubt, inform us from what quarter that obligation arises, or how Jehovah came to be thus obliged, and whether He was not as much under the same obligation toward angels as men; and if He be just in leaving fallen angels to perish, without a possibility of being saved, upon what ground can His justice be impeached in leaving fallen man to the same condemnation? If satan was as much disposed to

cavil with the sovereignty of God as Mr. S., and had the same opportunity of publishing his views to the world through the medium of the press, could he not represent the Almighty in as odious a light, for passing by fallen angels and redeeming fallen men (seeing they are all the creatures of God), as Mr. S. has done, upon the ground of unconditional election? Indeed sir, to be consistent with yourself, it is high time your bowels began to yearn a little over fallen angels, and instead of calling satan the destroyer, and arch-fiend, etc., represent him in the same favorable light as you do fallen man, and be a complete champion of universal charity at once. O, sir, think and tremble, I have often thought that man excels satan himself in rebellion against God; for though we read of him tempting Christ, and of him crying out, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come to torment us before the time?" Yet we hear nothing about him calling Him a capricious tyrant, because He has not given them a chance of being saved. No, this species of rebellion appears to be the sole prerogatve of ruined man.

I have no more to say at present, only again to solicit your candid attention to the things proposed, and to request that you will give us a plain, unequivocal, decisive answer.

That the truth of God may reign and be glorified, is the prayer of

Yours to serve in the gospel of the Lord Jesus Christ, WILLIAM GADSBY.

(THE END).

The only answer that Mr. Smyth wrote to the foregoing was, that "as Mr. G. had compared himself to a country rustic, he (Mr. S.) would pass him by as a good dog would in a farm yard."

This article from William Gadsby, with several other valuable productions by various authors, have been collected and published in a booklet entitled, "Feast of Fat Things," which can be procured by addressing G. Beebe's Son, Middletown, New York. Price, paper cover, 25 cents; cloth binding, 50 cents. H.

SIGNS OF THE TIMES.

J. W. MARTIN.

CONTINUED FROM LAST ISSUE.

man has succeeded and God has failed. Man would be successful and God would be a failure; and it seems to me that this would be exalting man above all that is called God. We would revolt at the idea of God failing in any other work, then why not revolt at the idea of Him failing in this work? But if our time salvation is conditional in the sense that it depends upon our works, and we have the power and ability to do the works and thus receive the reward or to refuse to do the works and not receive the reward, then the reward will not be reckoned of grace but of debt. For if I tell a man that if he will do a certain piece of work I will give him a dollar, and he has the power and ability to do the work, without any of my work in making him both willing and able, then when he does the work and I give him the dollar, the reward is not reckoned of grace but of debt. But on the other hand, if he had no power or abilty to do the work, and I, by my work, make him both willing and able, then when he does the work and receives the dollar, the reward is not reckoned of debt but of grace, for my work was the cause and his the effect. So it is with the children of God. He has given them commandments, telling them what to do and what not to do, and has promised to bless them if the obey Him. And now if they have the power and ability to do the works which He has commanded them to do, then when they do the works and receive the reward, it will not be reckoned to them of grace but of debt; but as they have no power or ability to keep the commands only as God works in them both to will and to do of His good pleasure in keeping His commands, then when they obey His commands, they will receive the reward and it will be reckoned to them of grace and not of debt, for God's work will be the cause and their work the effect. Paul says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:4-5). I understand the reward spoken of here to be the reward of obedience, and not the giving of eternal life, else belief would come before life, which is both unreasonable and unscriptural. And again Paul, in speaking of the dealings of God with His people, says, "God hath not cast away His people which he foreknew. Wot ye not what the scriptures saith of Elias? How he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down thine altars; and I am left alone and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (Rom. 11:2-4). This was spoken of Israel and concerning their disobedience in worshiping an idol, and it seems to me that this would have been as good a time as has ever been to have established the free will and choice and power and ability of man: but it seems that Paul took particular pains to state the matter so as to establish the sovereignty, the power and work of God, even in the obedience of His people. There were seven thousand men who had not bowed to Baal. Yes, I will say, who had willingly refused to bow to Baal, and by so doing they escaped the chastening rod of God, which fell upon those who did bow to Baal. But why did these seven thousand men refuse to bow to Baal? Was it because they had exercised their free will and choice and power and ability in refusing to bow to Baal? If so, then the reward was not reckoned of grace but of debt. But this was not the reason, it was because the Lord had reserved them unto Himself. It was because the Lord was working in them both to will and to do of His good pleasure, while the others were bowing to Baal. It was because they were kept by the power of God through faith (not through works) ready to be revealed at the last time; hence the reward was not reckoned of debt but of grace. Had the Lord not reserved these seven thousand men to Himself, had they not been kept by the power of God, then no doubt they would have bowed to Baal just as the rest of Israel did. Had the Lord reserved all of Isreal to Himself, then no doubt they would all have refused to bow to Baal just as the seven thousand did. If not, then what profit was there in the Lord reserving these seven thousand men to himself? What profit was there in God working in them both to will and to do of His good pleasure? What profit was there in them being kept by the power of God through faith unto salvation ready to be revealed at the last time? Why not have left them to exercise their free will and choice and power and ability so they might glory a little, and have something to boast of? Have we any right to find fault with God for reserving these seven thousand men to Himself, for working in them both to will and to do of His good pleasure, and leaving the rest of Israel to follow the lust of the flesh for a time, in serving other gods? If not, then what right would we have to find fault with Him if He should be pleased to deal with His people in the same way now? Were not all of Israel considered the chosen and redeemed of the Lord, as much so as the seven thousand were? Is it not a fact that God was working in these seven thousand men both to will and to do of His good pleasure in reserving them to Himself? Is it not also a fact that when God worked in them both to will and to do of His good pleasure, that they did it? If so, then is it not a fact that when God works in His people both to will and to do of His good pleasure now, that they do it? Or is His work less effectual now than it was then? But what does the prophet say for this free will and choice and power and ability doctrine? He says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord correct me, but with judgment, not in Thine anger, lest Thou bring me to nothing." (Jer. 10:23-24).

Solomon says, "A man's heart deviseth his way, but the Lord directeth his steps." (Prov. 16:9). And David says, "The steps of a man are ordered by the Lord, and He delighteth in His way." (Psalms 37:23). Now, I don't believe at all that a man is passive in walking, but he is active. But while this is true the scriptures certainly do teach that it is not in man to direct his steps. His steps are directed by the Lord, and as David says, "The steps of a good man are ordered by the Lord, it is therefore evident that it was the people of God that they were speaking of, and with reference to their walking in obedience; and if it can be shown that the Lord was ordering and directing their steps at all times, then it would necessarily follow that the Lord ordered and directed their steps in disobedience as He did in obedience. Hence, would destroy the accountability of God's people, because their disobedience would be the effect of the immediate and direct work of God, which I do not believe at all. In Acts 16:14-15, we have another example to the point, showing the effect of God working in His people both to will and to do of His good pleasure; it reads thus: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house and abide there: and she constrained us." The first thing we would notice in this is, that this woman was a worshiper of God, therefore was a child of God, but had not served Him by obeying at least one of the commands, she had not yet been baptized; and while Paul no doubt spoke in regard to the duty of the children of God in obeying His commands, yet this was not considered the reason or cause of her obeying. The Lord opening her heart was the cause, and her obeying was the effect. It was the direct and present work of God. It was God working in His people both to will and to do of His good pleasure, and they did it. In further proof of the cause of the children of God doing His good pleasure, or that which is well pleasing in His sight, I will now refer the reader to Heb. 13:20-21. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ, to whom be glory for ever and ever. Amen." Paul's petition here was not to the Hebrew brethren to exercise their free will and choice and power and ability in doing good works, but it was that the God of peace would make them perfect in every good work, to do His will by working in them that which was well pleasing in His sight. Surely Paul did not believe that they had the power and ability to do any good work without the Lord working in them both to will and to do of His good pleasure, else he would not have offered such a prayer as this for them. But he did not ask that this work might be done through him or some other preacher, but it was to be done through Jesus Christ; hence it is a direct work; and as David said, "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning; Thou hast the dew of Thy youth." (Psalm 110:3). Now, I fully believe that God's people ever have been and ever will be willing in the day of His power, and when God works in them both to will and to do of His good pleasure then this is the day of His power with them, and then they not only have the will, but they do His pleasure. If God works in us the will to His pleasure, then it seems to me that it would be our choice to do His pleasure, else the will and choice would be contrary the one the other; then we could not follow both, we would have to follow the will and go contrary to our choice, or go according to our choice and contrary to our will. But in arguing the free will and choice and power and ability of man to obey the commands of God, the brethren seem to forget that the flesh

been born of God. If the flesh or the man was regenerated and born of God, then he would not only have the power and ability to obey all of the commandments of God, but would obey them all perfectly at all times; hence would live free from sin, and the sanctification doctrine would be true, because even nature itself teaches us that everything bears or produces after its kind; and as by natural or fleshy birth we (the fleshy man) become partakers of the very nature of our earthly father, so if the old man or the flesh was born of God, then the flesh would partake of the very nature of God, and would not and could not commit sin. There would be no old man and new man, but it would be one perfect new man; and Paul could not have said, "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:17). And Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John 3:6). Yes, that which is born of the flesh is flesh, and partakes of all the lustful nature of the flesh; and that which is born of the Spirit is Spirit, and partakes of all the holy and sinless nature of the Spirit of which it is born; hence the expression, "Whosoever is born of God doth not commit sin for His seed remaineth in him, and he cannot sin, because he is born of God." (1 John 3:9). Again, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." (1 John 5:4). So the new man "Cannot sin because he is born of God." He cannot sin because he is "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10). He cannot sin because he is "Created after God in righteousness and true holiness." (Eph. 4:24). He cannot sin, "For I delight in the law of God after the inward man." (Rom. 7:22). "But his delight is in the law of the Lord and in His law doth he meditate day and night." (Psalms 1:2). So the new man, being created after God, after the righteous and holy nature of God, he has the will, the power and ability to keep the law of God, and not only so but he does obey the law perfectly at all times, for the new man is created above and therefore not subject to any evil influence whatever, but is under the immediate power and influence of the Holy Spirit at all times; for Paul says, "For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16). So now we have learned something of the nature and workings of the new man, the man that is born of God. But let us now turn and see what the Scriptures say of the old man. If the old man has the same power and ability as the new man, then he has the same nature and will to do, as the new man has. But if he has not the same power and ability, then he has not the same nature, therefore, will not and cannot do the same as the new man. If they are created alike, with the same nature, then they have the same power and ability, but if not, then the power and ability will differ according to their nature, and their works will differ according to their power and ability. But John says, "If we say that we have no sin we deceive ourselves, and the truth is not in us." (1 John 1:8). And Solomon says, "Who can say, I have made my heart clean, I am pure from sin?" (Prov. 20:9). Again, "For there is not a just man upon earth that doeth good and sinneth not." (Eccl. 7:20). "The heart is deceitful above all things and desperately wicked, who can know it." (Jer. 17:9). This, I understand was spoken concerning the old man, the natural or fleshy man, and shows his nature to be very different to that of the new man; but we will read further, "The voice said, cry, And he said, What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field; The grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass." (Isa. 40:6-7). Verse 15, "Behold, the nations are as a drop of a bucket, and counted as the small dust of the balance; behold, He taketh up the isles as a very little thing." Again verse 17 reads, "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." In this we have all men compared first to grass; 2, to a drop of a bucket, 3, to the small dust of the balance, 4, to nothing, 5, to less than nothing, and 6 to vanity. And David said, "Surely men of low degree are vanity, and men of high degree are a lie to be laid in the balance; they are altogether lighter than vanity." (Psalms 62:9). How easy and natural it is for us to look upon men of low degree as being vanity, or as being very low and worthless; but how hard and unnatural it is for us to look upon men of high degree as being a lie, to be laid in the balance, and altogether lighter than vanity. It is only natural for us to look upon men of high degree as being very great, and as possessing great power and ability; but we will let David speak again, he says, "Behold, Thou hast made my days as a hand breadth, and mine age is as nothingbefore Thee; verily, every man at his best state is altogether vanity." (Psalms 39:5). Now if this is the condition of every man at his best state, then why should we compare him to a machine, when the Bible puts him down so far below the most insignificant machine that man has ever invented. But we read again, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5). So now we have found something of the nature and workings of the old man, or the outward man; and if his nature has not been changed, we can readily see what he now is, and what he will do if he is left to his own free will and choice and power and ability. But now comes the perplexing question, and the one from which arises all of this trouble. Where did man get this nature? It seems that men are getting to be over anxious to justify God in His works, forgetting that God does not need to be justified of man; but that man needs to be justified of God. Some say that "Adam was created with a pure and holy nature, and had the power and ability to keep the law; but by wilful disobedience he became corruptible, and that we all inherit our corruptible nature from him as a result of his transgression. That if he had not had the power and ability to keep the law, he could not have been accountable to the law." To this I will say first, that power and ability never did and never will make any man accountable to any law. A man may have the power and ability to obey a certain law, and yet not be in any way accountable to that law, or he may not have any power and ability to obey the law, and yet be accountable to the law. When man is placed under a law, then he is accountable to that law whether he has any power and ability to obey that law or not. So the power and ability of Adam to keep the law did not make him accountable to the law; but being placed under law did make him accountable to the law. If Adam acted freely and willingly in the transgression, then he acted according to his nature, but if he acted contrary to his nature, then he did not act freely and willingly, but by compulsion. Adam was not created a sinner, but was created corruptible. He was made of corruptible material; therefore, was of a corruptible nature. Hence we did not receive our corruptible nature by reason of the transgression, but by reason of the creation, because no stream can rise above its source. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7). "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Chapt. 3:19. The word "corruptible" means, "capable of being corrupted." The word "incorruptible" means, "that which cannot be corrupted." So if man had been created incorruptible, then he never would nor could have become corrupt; but being created corruptible he had no power or ability to change his nature and become incorruptible by keeping an incorruptible law, any more than a fish has power to change its nature and live in the open air. Paul says, "The first man is of the earth earthy, the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly." 1 Cor. 15: 47-48. "The first man was a natural man, and was of the earth, earthy, was carnally minded; therefore, was not subject to the law of God, for Paul says "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8: 7-8, verse 20, "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope." So we see that man did not make himself subject to vanity by willingly transgressing the law, nor by transgression of any kind, but he was made subject to vanity by being created of the earth, earthy, by being created corruptible; and who would dare to say that anything which is corruptible will never become corrupt? But while Adam was not created a sinner, neither was he lead into, or in way influenced by the Spirit of God to sin, yet he was created with a nature which was as certain to lead to sin as the nature with which we are born into the world is to lead to sin; and God can be as just in creating him thus, and then punish him for his sin, as he can be in punishing su for our sins, when we are born into the world with such a nature that we cannot keep from sin; because we did not choose Adam to be our representative, to stand or fall for us, neither did he choose himself, but God did the choosing before man was created. Hence the unjust condemnation that men are trying to heap upon our first parents by saying that Adam had the power and ability to keep the law, and thus prevent all the sickness, sorrow, pain and death that has ever fallen upon man here in this world. O that men could learn to obey the command which says, "Honor thy father and mother, which is the first commandment with the promise." Eph. 6:2. Had there been no lust there would have been no conception; had there been no conception, there would have been no sin; had there been no sin, there would have been no death, for it is written, "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James 1:15. So we find that sin is not the cause of lust, but lust is the cause of sin; lust is the cause and sin is the effect of the cause. And as it is impossible to prevent an effect only by removing the cause, then the cause must first be removed, or the effect will and must of necessity follow the cause. So if Adam had the power and ability to keep the law, he had the power and ability to prevent the effect by removing the cause. If he had the power and ability to remove the cause, he had the power and ability to change himself from corruptible to incorruptible; from natural to spiritual; from earthly to heavenly and from mortal to immortal. But Adam had no more power and ability to remove the cause, by taking out of the flesh the lust that was in his flesh, and thus prevent the effect (sin), than we have to take the lust out of our flesh, and live free from sin. But some will say, if man was not created with power and ability to keep the law, and to live free from sin, then why punish him for his sin? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." [Rom. 9: 20-24]. But if God did

CONTINUED ON PAGE 6.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, NOVEMBER 1, 1901.

A TOUR.

At the request of several of the brethren and sisters with whom I met on my trip, I will try to give a brief synopsis of my visit to Arkansas and Louisiana. I arrived at El Dorado, Ark., on Monday after the third Sunday in September, where I was met by Bro. Craven and conveyed the next day to his home where I was allowed to partake of the hospitality of his kind family until Friday; in the mean time I tried to preacd at Bro. Craven's house one night. On Friday morning we started to the South Ouachita association. Here I met Elders Henry Archer, W. K. Smith, J. E. Knighten, J. J. Edwards and Licentiates Brethren Jno. Smith, Tom Nash, Day and Pool.

I heard all of the above named elders preach, and they gave no uncertain sound. The preaching and business of the association was all harmonious. This association has a regular correspondence with the Louisiana, North Ouachita and Sulphur Fork association; they also showed Eld. J. J. Edwards from the New Harmony association and myself from the New Hope association, (both of Texas) the kindness to receive us as correspondents from our respective associations. This enabled me to feel a greater freedom and oneness with them. I met many lovers of truth here which I esteem highly. Also on Saturday night I had the pleasure of hearing Eld. Rich. Thrower, a colored brother, preach a very able discourse, which was a demonstration of the annointing of the Holy Spirit, for he evidenced the fact that the Lord had qualified him for His service.

After the association closed on Sunday, Bro. Edwards having consented to go with me to some of my appointments, we were conveyed by Brethren Day and Hale in the neighborhood of Union church, in Union Parish, La., where we were to preach Monday and Tuesday. Both days the sisters had dinner on the ground so that it was almost like an association. Bro. Edwards and I tried to preach to a very attentive audience both days, and on Monday night at Bro. Hill's house. From the evidences that I saw at this meeting I feel that the Lord is blessing His people in that locality and that Union church has reasons to anticipate prosperity in the near future. Eld. Archer is pastor of this church.

On Tuesday evening we were conveyed by Brethren Taylor and Patterson to the vicinity of Liberty Hill church where we spent the night with Bro. Patterson. Wednesday we assembled at the meeting house where we again met Eld. Archer, this being his home church, and also many other brethren and sisters and friends. Here we tried to preach two days; one was received for baptism, a Bro. Calk. On Thursday night I tried to preach at Bro. Patterson's house, Bro. Edwards following with appropriate remarks.

Here I had to part from my companion and true yoke fellow—Bro. Edwards—as he had to travel southward to some appointments, and also to visit relatives in that part. But he was to preach at Liberty Hill on Saturday and Sunday following my appointments Wednesday and Thursday. I have been very anxious to hear from the meeting as they were expecting several others to come in.

Friday I was conveyed by Bro. Brazzeal to New Hope where I tried to preach Saturday and Sunday. Here we heard the sad news that Eld. Gathright, whose family had been afflicted with slow fever for several weeks had sent for Eld. W. K. Smith to attend the funeral of his daughter on Saturday, so Bro. Smith could not be with us until Sunday. But Bro. Bird, a very humble servant of the Lord, and who is a licensed preacher was with us both days.

At this meeting I had the pleasure of witnessing a very pleasant sight. On Sunday after preaching an opportunity was offered for members when an old Sister Rhodes, 62 years old came forward and gave a reason of her hope and was received and her baptism appointed for that evening at her request. Late in the evening we gathered at the water and sang a hymn and an opportunity was again offered for members, when another old sister 63 years old (Sister Barron) came forward and was received and Bro. Smith led them both down into the water and baptized them. I felt that the Lord was verifying His promise that "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." I also met at this place a large number of young people who manifested a great interest in singing, and have gained a commendable degree of proficiency in the art. I think their example is worthy of emulation.

From New Hope Bro. Brazzeal conveyed me to Smyrna where I tried to preach Monday and Tuesday to small but attentive audiences and also Monday night at a Sister Nash's house. Bro. Helms conveyed me to Rehoboth from here, but owing to a little misunderstanding some way there was no appointment there until Thursday; and owing to their church being situated near where the North Ouachita association was to convene the attendance at my appointment was small.

I was conveyed by Bro. Miller to the North Ouachita on Saturday where I again met a large band of Baptists, all of which seemed to be of one mind and one faith. The following ministers were present: Elders Peterson, Best, Harris, Hathcock, James, Yarbrough and Daniel, from Ark., and J. H. Fisher from Tex. All of these I believe are humble servants of God who are laboring for peace among the churches, and are opposing all of the new tests of fellowship which are causing so much demoralization among the Primitive Baptists of late. This association was one of peace and harmony.

From here I turned homeward. At Camden, on my way home, I took dinner with Eld. McDonald and his wife, Sister McDonald, two lovely old soldiers of the cross.

Among all the Baptists with whom I met on my trip in Louisiana and Arkansas I did not find one contending for a "conditional time salvation" or that God's children receive ability in regeneration to keep all of God's commands. And from the information that I was able to gather I think I would not be exagerating if I should say that two-thirds of the Baptists of Arkansas (and perhaps more) believe in unlimited predestination; that is that God's predestination embraces all things, but does not sustain the same relation to evil as it does to good. I did not find any one who believed that God was the author of sin, in fact I have never found one of them yet, and I am about to conclude that they are a very scarce article; perhaps they have all drifted among these churches and associations who are passing nonfellowship resolutions, as they seem to be the only ones that are troubled with them; I am sure there are none in this part of the country.

I feel to thank God for such kind deeds and kind words of encouragement as I received from the dear saints with whom I met on my visit to Arkansas and Lousiana. I feel that the Lord verified His promise that whosoever would forsake all and follow Him "should receive a hundred fold in this present world of Fathers, mothers, brothers, sisters, houses and land." And, dear brethren and sisters, though your names do not appear in this article they have not passed from my memory, and especially your kindness to a poor sinner will be remembered a long time. I hope, the Lord willing, to be permitted to visit you all again.

May the Lord preserve you in grace and peace is my prayer for His dear name's sake. H.

ELD. J. C. SIKES.

Dear Brother in Christ I Believe:—Though strangers in the flesh, I feel that I am acquainted with you in the spirit. By the merciful kindness of God who is the giver of all good and perfect gifts, I came in possession of the first issue of your paper, THE ADVOCATE OF TRUTH, and my poor soul has been so filled up while reading the glorious truths therein that my heart, seemingly, has gone out to you in love, for your able defense of the wonderful truths as set forth in your paper.

Dear brother, I am nothing but a poor, weak, hobbling child, and often wondering if I am even a child of God at all. But I feel that the God of Israel has revealed to poor me some of the great mysteries spoken of in your paper, but I am in a country among a people that cannot bear strong meat (deep doctrine) as a whole, and I have often wondered to myself if God has called me to witness these things alone.

I have never consulted nor corresponded with any one on the subject of unlimited predestination, but oh the joy to my poor soul when I found by reading your paper that God had not revealed to me something that was a profound mystery to all the household of faith.

I said I have never consulted any one on this subject. I have not, but I have tried and often failed even to converse with them, for I soon found that it was not revealed to their understanding; and so we, not being able to see alike, would have to drop the subject. I am one that fully believes in the unlimited predestination of God's purpose in all things; but while I believe this, I further believe that I only view it by revelation of Jesus Christ, and so I must needs believe that they can only believe it to whom it is revealed. Some even believe it and don't know how or why it is that they do believe it; and such an one can be instructed more perfectly by the man of God that is prepared, as you are, to explain to them how it is. For my part, I can't separate God's predestination of all things from His covenant plan of salvation; for had there been no predestination or purpose, there would have been no plan of redemption, and if there had been no sinners to redeem, there would have been no use for a redeemer. But you have explained this already better than I can, though I wish to say that I have fully realized the truth of Jesus' words, "Without Me ye can do nothing." And again He says, "I can of Mine own Self do nothing." He says, "I am not sent to do My will, but the will of the Father which sent Me." And O what a glorious thought, that when we are doing Jesus' bidding we are also doing the bidding of the Father. Now some might take exceptions and want to say then that I would make God the author of all my sins. God forbid. Our Savior was not speaking of the working of the carnal mind, but was addressing the spiritual mind or inner man, and was thus showing His dear children how impossible it is for the carnal mind to serve the Lord.

I have just passed through a severe trial of a fever four weeks, that I could do no work at all, and being a poor day laborer I was left destitute of any means of support for my little family. But I feel that God graciously supported me and even better than I could have done had I been well and able to work. Therefore, I can indeed do nothing without Him, that would even be well pleasing in His sight. Why then should I murmur at my lot here, for He hath said again that the Son of man hath not where to lay His head.

Dear brother, I have not written this for publication but for you to dispose of as you do then follow Your brother I hope in the suffering or go according Blessed Savior. will. But

Metcalf, Ga. J. E. S[illegible] power and of God, the

EXPERIENCE.

By the request of Brother Brundage, I will try to write what I hope has been the Lord's dealings with me. But I feel weak and trembling to try to write; but hope you will bear with me. This is the first time I ever tried to write my experience.

I was born in Bedford county, Tenn., in the year 1868, moved to Texas when I was about six years old. I was brought up under Missionary Baptist influence; but they did not succeed in getting me in with them. They tried to get me to go to the mourners bench. I went once, but I felt that would not do me any good. I thought I was as good as some I knew were in the church. I thought sometimes I would get religion, and join the church. I was not bothered at that time about my condition, any how. But in the spring of 1888, I was taken sick (I was at my father's), and had got able to sit up; when one day my mother was washing and I was alone in the house, when a dove flew in, and a cat caught it. I was sitting by the window, when the thought came to me that I was going to die, and the next thought was what would become of me? It made me tremble: I felt so sure that I was going to die, that I was afraid to be left alone. That was the first time I had ever felt the need of a Savior I tried to pray, but all I could say was, "Lord have mercy on me." I wanted some one to pray for me; I thought when Pa came in the house, I would ask him to pray for me; but when he came I did not say a word about it. I went on in that condition until fall, doing all I could to get shut of this trouble, but it would come in spite of all that I could do. Instead of getting better, I got worse all the time, until I could not rest at night. I felt that I would die, and that hell would be my doom; I would ask the Lord to have mercy on me; and would read my Bible, to see if I could find anything in there that would give me comfort; but not a word could I find that would do me any good. The doctor said I was going crazy, and I thought so too at times.

I wished, at times, that my husband knew my condition that he might pray for me, for I felt that I must soon die and leave him. When he was at the house I would go off to myself and try to pray but could only say, Lord, have mercy on me a poor sinner! I did all I could to resist the impression. I was in such great trouble that I would walk the floor and wonder what was the matter with me.

Every chance I had I would go to my mother-in-law's to hear them talk; they would tell me that I would not die yet, that they had been all along that road, and that bothered me, how they could know my feelings, when I had told no one, not even my husband.

My husband would argue the Primitive Baptist doctrine and that would make me mad for I did not believe it and I would tell him I would never be a "Hardshell;" but the Lord was leading me along and I knew it not.

I thought if I could get up and leave my troubles, I would be free. This was in the fall and my husband was working away from home. One morning when he started off I felt that it was the last time I would ever see him, for I did not think I could live to see the sun go down. I walked the floor and begged for mercy; I got so weak that I could not stand up, so I lay down on the bed to die, as I thought, for I did not want any one to pass and see me on the floor dead. The last thing I remember saying was, Lord, have mercy on me! I don't know how long I lay there, but when I come to myself, it seemed that every thing was praising God; I was so happy that I wanted everybody to know how I felt. I thought I could not wait until my husband came home at night to tell him. I wanted to go to his stepfather's and tell them, so I borrowed a horse and started, but on the way the thought came to me, don't tell it, you may be mistaken; then I would think I would tell them how. But I got there and did not tell it. My mother-in-law asked me if I was not better, I told her I was; she said she thought I was, and I wondered how she knew.

I now felt like I wanted to be baptized, but did not know where to go; the Missionaries did not preach my experience, so I stayed out of the church four years, and during all that time I was trying to keep from believing the Primitive Baptist doctrine, but continued to read and pray for light and understanding, and to know if I had been born again. So I traveled along suffering, and from time to time, promising that upon the next opportunity I would discharge my duty. So in July, 1893, I went and told part of what I have written and they received me, but I do not see how they can fellowship me for I feel so unworthy among so good a people as I think the Primitive Baptists to be.

It was at a three-day's meeting and my husband and I joined on Friday and were baptized the next day, also another brother joined at the same time.

Well, brother, if you think this will be of any comfort to a child of God, you may send it in for publication, hoping that the Lord's people will bear with me. Should you think it not worthy throw it by, and it will be all right with me.

Brownwood, Tex. M. P. RHYNE.

LONGVIEW, TEX., Sept. 14, 1901.

"The book of the generation of Jesus Christ," Matt. 1:1. Now this book is misapplied to suit a generation of vipers. They were here in the days of old, and we have no account of their dying out or disappearing. The same generation is plentiful today. They teach the same doctrine that they did then. They have a form of godliness but deny the power thereof. They tell the people that Jesus suffered and died to make a way for all to be saved, if they will do a little over half the work; if not they are lost. They do not believe what the angel of the Lord told Joseph, "And she shall bring forth a son, and thou shalt call His name Jesus, for He shall save His people from their sins." "Neither is there salvation in any other; for there is none other's name under heaven given among men whereby we must be saved." So we see by their teachings that they contend that there is another way; that preaching is the way to save sinners from eternal damnation, and that money is the way to equip them for the work, and without it they cannot and will not even try. So we see that this God is money, and their doctrine has an evil foundation. It has the foundation that Satan has been using ever since he beguiled our mother, Eve. The serpent disputed God's command to Adam, and they are still telling the people that God is not willing that any should be lost if they will let Him save them. If they will start God will assist them, and they will escape the torment of an endless hell, if they hold out faithful to the end. And the main point is to be liberal to put in thy money to make as big a God as any of the nations. Well, I have said enough. Any person that is willing to acknowledge the truth will say the above is so. Now, the above generation is teaching the same today that they did when our Savior was here on earth, but all their works they do to be seen of of men. They make broad their phylacteries and enlarge the borders of their garments and love the uppermost rooms at feast, and the seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. "Woe unto you Scribes and Pharisee hypocrites, for ye devour widow's houses and for a pretense make long prayers, therefore ye shall receive the greater damnation." "Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Well, I could point out numerous Scriptures to prove that the same generation is here today keeping up the same doctrine. There is but two doctrines in the world today, and ever has been. One is right and the other wrong. All that were enemies to our great Redeemer when He was here in the flesh, has multiplied beyond numeration; but with all their multitude, they will be brought low.

Well, I have said a considerable amount about the Pharisees, I will try to say something about the chosen people of God. They are a poor and afflicted people; they feel to be mourners, that was the reason our Savior said to them, "Blessed are they that mourn, for they shall be comforted." They cannot say that they know that they are Christians. They know that they have followed the way that seemeth right unto man, but the end thereof was the way of death; then springs up hope which is an anchor to the soul both sure and steadfast. Paul said by hope we are saved, hope that is seen is not hope, for what a man seeth why doth he yet hope for? Tribulation is the portion of the children of God, if I know anything about them. I feel to be blind and ignorant, trouble and unworthiness is my portion in this life, but I hope that I have hope. Sometimes I think that I have faith as a mustard seed that passes like a shadow, and it gives me consolation to realize that God works all things after the counsel of His own will, and that He has chosen the weak things and the foolish things to confound the wise and the mighty. I feel to be one of the weak and foolish things of this earth. I am not competent to say that I know anything of myself. I cannot direct my thoughts, they are numerous and wander to and fro in the earth and cause me to say with the Apostle Paul, O wretched man that I am! God's people are little children while here in this wilderness of woe and confusion, this world is not a home for God's chosen people. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. So we see affliction has been the lot of God's little flock in all ages; for whom the Lord loveth he chasteneth every son that he receiveth. Still it seems grievous to the poor tempest tossed child of God. He would evade it if it was in his power, but all power in heaven and among the inhabitants of the earth belongs to God, and none can stay His hand. All flesh is grass. We continue here but a little season and then return to dust, and the spirit to God who gave it. Our Savior said to His followers, "In the world ye shall have tribulation." So we see anyone that has no tribulations in this world, is not one of God's little ones, or at least he fails to have the mark. That generation that claims all that is necessary is to do right and be happy, they claim they do no sin.

Well, I had better bring this scribble to a close lest I worry you. If you can select anything worthy of space in this scribble use it, if not, cast it away and all will be right with me.

Your unworthy brother in hope,

W. H. SHADDOCK.

SALVATION.

DEARLY BELOVED IN THE LORD:—Having received a copy of your paper, THE ADVOCATE OF TRUTH, and a request therein for brethren to write for the same, I hope it is with the fear of God before, that I submit the following to be disposed of as you see fit:

We find it recorded by the Psalmist David in Pslams 68:20: "He that is our God is the God of salvation; and to God the Lord belongeth the issues from death." Now this is always manifested in the experience of the children of God; for when we found ourselves sinking down in despair and felt to be without God and hope in the world, we were enabled to see that Christ Jesus stood as a mediator between God and man. And it is by grace we are saved. This is a present salvation. Now the child of God is in a capacity to see and hear and learn the things which accompany salvation for time and eternity. Ephe. 1:18. "The eyes of your understanding being enlightened that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the Saints." Now, Paul to the Romans, 8:24, says: "We are saved by hope; but hope that is seen is not hope for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Now what is this that the people of God are waiting for? Let us have Paul

CONTINUED ON PAGE 6.

for a witness, (Rom. 8:23). "We ourselves who have received the first fruits of the spirit, groan within ourselves, waiting for the adoption, to-wit, the redemption of our bodies." So I understand that this is the same hope that the apostle had under consideration before the council of the Jews, (Acts 23:6) where he says: "Of the hope of the resurrection of the dead I am called in question." Also in his defense before Agrippa, (Acts 26:6) where he was judged for the hope of the promise made of God unto the fathers, which he defines in the eighth verse to be the resurrection. Now the apostle preached Jesus and the resurrection, which I understand to be the gospel of Jesus Christ, which is the power of God unto salvation to every one that believes; for He died for our and rose again for our justification, and entered in at the right hand of God to make intercession for us according to the will of God. Now, it was written, that He should save His people from their sins; so I understand that this people were sinners of Adam's race, or in other words, natural men and women, composed of body, soul and spirit, being partakers of flesh and blood; so He must also take part of the same. "Made of a woman, made under the law" that they were under, in order to redeem them from under the law. This people were a chosen people and given in a covenant relationship before the foundation of the world. (Jno. 17:6). So I understand that this redemption is not a partial redemption, but He will present the whole body, soul and spirit without spot or wrinkle or any such thing. 1 Thes. 5.23, "I pray God your whole body, soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ."

As long as we take the Scriptures as our guide, we are on safe grounds. I don't understand that Christ saved a part of a man, but the man himself; therefore I hope for the resurrection of the body. For we are bone of His bone and flesh of His flesh and members of His body.

O how troubled we are when we see the corruption of our nature. We even hate the life we now live, on account of the exceeding sinfulness of our nature. But we do not hate our body, for no man can hate his own flesh, but nourisheth and cherisheth it, even as the Lord the church. But we can look forward with hope, when Christ will come the second time without sin unto salvation. When he shall change our vile body that it may be fashioned like unto His glorious body.

O, yes, the glorious doctrine of the resurrection. How it comforts the little child of God. I feel to thank the Lord for the testament that He has left for our learning and comfort. For if in this world, only, we have hope in Christ, we are of all men men most miserable. But Christ is risen from the dead and promises to come again in like manner as He went, to receive us unto Himself.

"If our gospel be hid, it is hid to them that are lost, in whom the good of this world hath blinded the minds of them that believe not, lest the glorious gospel of Christ should shine in unto them."

Brethren, let us not be unequally yoked together with unbelievers. 2 Cor. 6:14. What fellowship hath righteousness with unrighteousness? Or what communion hath light with darkness?

Now, he that believeth not the doctrine of the resurrection, believeth not the gospel, for without the resurrection we could have no hope. (1 Cor. 15:13). "If there be no ressurrection of the dead, then is Christ not risen; and if Christ be not risen, our preaching is vain, and your faith is also vain." No I understand that this is the faith of God's elect which we are exhorted to contend earnestly for by Jude; and as long as we hold fast the form of sound words and obey the precepts and examples set forth in the Scripture, we will be at peace. But we are perfectly dependent on the Lord to do this, for He worketh in us both to will and to do of His own good pleasure; and all His people are kept by His powers, and will bring forth fruit to the glory of God, and without Him we can do nothing, for "He doth His will in the army of heaven and among the inhabitants of the earth and none can stay His hand or say unto Him, what doest thou?" "He creates the fruit of the lips," (Isa. 57:10) and ordereth man's steps. He giveth the seeing eye and the hearing ear. "He declares the end from the beginning, saying My counsel shall stand and I will do all My will." And it is not His will that any of His people should perish, but that all should come to repentance. Then let us press onward toward the mark for the prize of the high calling of God, as it is in Christ Jesus, looking unto Jesus the author and finisher of our faith.

Your Brother in Christ,

E. G. MORRIS.

Gary, Texas

UNIVERSAL ATONEMENT.

If the Aminian idea of Jesus Christ making universal atonement in His death be correct, it is certain that there are many for whom He died that is now in hell, and the body of Christ is incomplete, as it took all that the Father gave him to make the church or bride complete. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." John vi., 37. These are positive declarations, nothing ambiguous in the text; therefore, if the entire human family was given to Christ for a bride, all will be saved with an everlasting salvation. The Saviour's language is not ambiguous and a universal salvation will be the result in the final consummation of all things and the above declaration of the Saviour will be an absurdity, because the American world does not come to Christ, but depends upon their own good works, believing that Christ will bless and save them because of good works that the dead sinner can perform. If this be true, the supposition is that the language of the Saviour is wrong, and that many for whom Christ died are now suffering in hell.

This Arminian theory of universal grace to all who will buy it with good works that are based upon their own volition, is a farce and falsehood and the language of Christ is a *misnomer*. "And this is the Father's will which hath sent me, that fall which he hath given me I should lose nothing, but raise it up again at the last day." John vi. 29.

These Arminian gospel vendors are counterfeiting the graces of God's spirit. They preach the truth for a lie and a lie for the truth; they pervert God's word and call bitter sweet and sweet bitter. With sanctimonious suavity they talk wonderful about faith, but their faith is based upon their own efforts in buying up God's grace with good works, and thereby bringing God under oblgations to pay the debt that He owes them for their obedience to the laws of God, morals and society. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work. Rom. xi. 6.

We therefore know that the Arminian's faith is not the faith that Christ prayed for, nor is it the faith of God's elect, that is inspired in every heaven born soul. It is not the faith that would make God's elect believe that they were a child of God today, but that they may be a child of the devil tomorrow, but the faith of God's elect is that they "are never to come into condemnation; they have everlasting life. The faith of God's elect fights against and overcomes the world," but the faith of Arminians is trying to supplant God by converting and saving the world. The faith of God's elect is that God will make manifest His salvation to all that He give the Son in a covenant of grace besfore the world was fashioned.

S. M. CARLTON.

Jonesboro, Texas.

CONTINUED FROM PAGE 3.

not want Adam made corruptible and lustful as was made, then the potter did not have power over the clay to make a vessel unto honor. Surely if the Bible had said anything about Adam having the power and ability to keep the law, and live free from sin through time and eternity, then the advocates of this free will and choice and power and ability theory would have produced the proof long ago, instead of relying upon a command to obey, to prove power and ability to obey, which they are doing, and which is incorrect and absolutely no proof at all And again, to claim such power and ability for man is within itself an act of disobedience, because it is nowhere so written in the Bible, and Paul says, "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Cor. 4:6-7. Now if we claim power and ability for man that is not written for him in the Bible, then we not only think but we speak of men above that which is written, and in so doing disobey the command of the apostle. But some leading brethren are of late arguing against what they call unconditional predestination, which implies that they believe in a conditional predestination, and are urging the churches everywhere to withdraw from all who differ from them; for they say, "For the Primitive Baptist denomination will no longer recognize those who are connected with this destructive disorder." And they further say, "I think that the only remedy is for all who want to believe the truth and live in peace, is to sever all connection with those who persist in such destruction. Our association and all of its correspondents are rid of all connection with them, and I humbly thank God for it, and I want to call on true Primitive Baptists to get clear of all their confusion, and then we will prosper as we have not for years." Now I want to say that a conditional predestination is the newest theory that I have yet heard, and is a positive denial of the foreknowledge of God; because a conditional predestination would be to predestinate that a certain thing should or might be a certain way, provided it happened to be that way. But while foreknowledge and predestination are two different things, yet they are so closely connected that it is impossible to destroy one without destroying the other. One cannot be limited and the other unlimited. One cannot be conditional and the other unconditional. Nothing can be known to exist that does not exist, neither can it be known that anything will exist that it is not absolutely certain to exist. Who would presume to say that God foreknew from all eternity everything, both great and small, that would take place here in time, and did not predetermine in some way concerning each and everything foreknown? God certainly foreknew and predetermined when and how he would use His power in creating and controlling all created things; and also when He would withold His

CONCLUDED IN NEXT ISSUE.

ERATTA.

In Bro. M W. Cook's article headed "Experience," on page 7 of the October issue of THE ADVOCATE OF TRUTH in the 27th line from the top, in the first column, the word "ears" should read "tears." Also in the eleventh line from the bottom of same column, the name "McKelog" should be McKelvy.

I wish to say to the readers of THE ADVOCATE OF TRUTH that these errors do not occur as a result of negligence on our part in looking over and correcting the manuscript, but are typographical errors. It is almost a matter of impossibility to prevent them from occurring sometimes, but we hope to prevent them as nearly as possible.—[ED.

THE COMFORT OF GOD'S PEOPLE.

ELDERS SIKES AND HARDY:

"Comfort ye, comfort ye my People, saith your God. Speak ye comfortable to Jerusalem and cry unto her that her warefare is accomplished, that her iniquity is pardoned. For she hath received at the Lord's hand double for all her sins." Isarah 40:1-2. These words of the Prophet is most positive and very forcibly lucidating and showing that all God's elected covenanted people had received benefits of Eternal Salvation. The mission of God's ministers are to tell these people of the certainty of their being saved, but doubly meaning also timely. Christ has doubly paid, or satisfied all the demands or claims that are against them. Then Jesus declares on the cross that it was finished, completed, satisfaction rendered to His Father for all their tresspasses and sins held against them. He poured out his blood on the tree of the cross. Hung suspended between the heavens and the earth three dreadful hours in agonizing sufferings for His people. Dying the ignominious death of the cross that they might live and bask under the wide-spread bowers of the tree of life and live forever. During His suspension on the rugged cross, the vale of the temple was rent in twain (torn into), meaning too that the grievous laws, covenant or worship was abolished, annihilated, put away. They (His people) being redeemed from under this curse of that law, it was now settled, put an end to. Now the new and everlasting covenant and kingdom was set up which was ordered in all things and sure. 2nd Sam. 23 chap. 5th verse, "This people have I created and formed for myself and glory." "They shall show forth my praise." Isah. 43:7, 21 v. Then God's word and promise and covenant is sure, and not only sure but ordered. God's covenant with Abraham, His oath unto Isaac, and confirmed the same unto Jacob for a law and to Israel for an everlasting covenant. This seals and destines His promise. Read the 105th Psalm for proof: 'I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Can God lie? If not, then "the blood of Jesus Christ His Son cleanseth them from all sin." 1 John 1:7; Rev. 1:4. These declarations seal the blood-washed throng that will reach heaven, and immortal glory as sure as Jesus will be there, for their lives are hid with Christ in God; so when Christ, who is their life shall appear, then that sure will they also appear with Him in glory beyond this mode of existence and vale of tears in a land of eternal felicity and bliss, there to cluster around the throne of God with the angelic hosts of heaven. This will be without the loss of a single one. Then this covenant is ordered and sure to all the chosen generation, royal priesthood, holy nation and peculiar people that is called from darkness to His marvelous light. 1st Pet. 2:9. "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His." 2nd Tim. 2:19. Are these sure promises of God to His people offensive because they cannot trace their descent? Surely it is a consolation, a comfort and edification to them who have the evidences within, even to as many as the Lord thy God shall call. All that God sheds His love abroad in their hearts, those that love the brethren, these are heartfelt, visible evidences of the certainty of God's promises being completely fulfilled and sure. "Nay, in all these things are we more than conquerors through Him that loved us and gave Himself for us, and bore our sins in His own body upon the tree of the cross." "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn Thee." "Jesus having loved His own that was in this world, He loved them unto the end." Never forgot them; never leaves or forsaken them. God and His Christ is able to perform whatsoever they promise, and they never fail. They rule in the army of heaven and among the inhabitants of the earth, and none are able to stay their hands. That God's covenant is everlasting, ordered in all things and sure. What child of God can doubt these sure promises? And there are no promises but to the Isreal of God, His chosen, the bride, the lamb's wife. Blessed are they that are called to the marriage supper of the lamb. When He calls He justifies and them He glorifies. If God be for us who can be against us. Paul decares that powers, principalities nor nothing is able to separate us from God or from His love being shed abroad in our hearts. Then little, trembling, doubting saint, be of good cheer, Jesus has overcome the world and conquered death, hell and the grave, and has arose a victorious conqueror over all enemies, and don't offer but gives eternal life to all that His Father give Him. Then this settles the question of a general atonement to the human or Adamic race. "I give unto them eternal life. And they shall never perish; neither shall any one pluck them from my Father's hands for my Father that gave them me is greater than all and none is able to pluck them from His hand, and I will raise them up at the last day. All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast them out." "No one cometh unto Me except it were given him of my Father." If this, dear children of God, don't truly establish His eternal and everlasting covenant ordered in all things and sure, I don't understand language. So all that can come, will come, and all that will come, can come. Now this is broad enough and narrow enough to cover every one that Jesus tasted death for and hast redeemed by His blood out of every tongue, kindred, nation and people, not all of, but from among, out of. This includes and embraces every covenanted one; every Israelite. The Gentile that was ordained to eternal life believed and none others included. Ordained means covenanted, set apart.

May God bless this scribble to His own glory and the good of His people.

JAMES K. P. LEGG.

Crab Orchard, Va., November 1, 1901.

CHRIST A PERFECT OFFERING.

"But this man after He had offered one sacrifice for sins, forever sat down on the right hand of God." Heb. 10:12.

The old apostle here is contrasting between legatism and grace. He shows that the Lord had no pleasure in their offerings, even under the law, much less now under grace. After He had offered Himself for our sins, even fulfilling all law and redeeming all those that are sanctified (set apart) to that end from under the law and under its curse. So we understand that Jesus is seated at the right hand of God, making intercession for His elect according to the will of God, and Jesus says that the Father always hears Him. Jno. 11:42.

Not only is He praying for them that they should be kept from the evil, (Jno. 17:15) but leads them by His Holy Spirit; "for as many as are led by the spirit of God, they are the sons of God," says the apostle; and not only that, "The spirit itself beareth witness with our spirit that we are the children of God." So then we see that Christ satisfied the law for us and frees us from its curse, and leads us through all our trials and sorrows in this life. But, says one, what about all those trials and sufferings that the chidren of God get into? According to the Scriptures, ey are of God's appointment and are for their good and His glory. Our blessed Master learned obedience by the things that He suffered; so all things work together for good to them that love God, even if it be tribulation. "For tribulatien worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts." So Christ by one offering atoned for all of the sins of all of His people for all time and all eternity.

So then, like the apostle, "The life which I now live in the flesh, I live by the faith of the son of God who loved me and gave Himself for me."

Oh! says one, you do away with our conditional time salvation. Not I, but Paul by divine inspiration. I admit to suit your theory Paul ought to say the life I now live in the spirit, I live by the conditions performed by me in the flesh. So by a faith in a blessed Jesus the little child of God lives, looking for that blessed hope of immortality beyond the grave.

Bro. Sikes, I wish to say I heartily concur in Bro. Curry in regard to your sermon at the association. It was Christ and His electing love from start to finish, well seasoned with grace; and my poor heart is still feasting on that sweet sermon at Antioch. Your preaching did great good among the Baptists out here, for which we desire to give the Lord all the praise, and ask the Lord to continue to bless you with that meek and humble spirit.

Yours in bonds and afflictions,

J. C. BRINSON.

Comanche, Texas.

EXPERIENCE.

MRS. V. L. SORRELS.

My Very Dear Sister, but Stranger in the flesh:—A few days past a copy of THE ADVOCATE OF TRUTH fell into my hands and I found a communication above your name. I commenced reading it but had not got far down the column before I had to lay it down till my tears dried up so I could see. I mvde the second effort with the same results; but eventually I read it all and have reread it several times. How vividly it brings times past in present view.

When early in my teens, I was shown my true condition before a just and holy God. I felt to be further from God than any one on earth, and such a load of guilt and condemnation as I had. The vegetable kingdom drooped in mourning it seemed for me, but God's justice demanded my natural life; and eternal punishment was my due. But to my surprise, a voice seemed to speak to me plainly and say: "As freely as that victim bleeds that lies before you, that free your Savior bled for you." It seemed, my dear Sister, that in the twinkle of an eye my burden was gone, and the vegetable kingdom was in a great glee of praise to God, and me standing in the midst of a light, some different from the light of the sun.

I thought then the whole lump was leavened; but oh, I soon found I was mistaken. It was not long before I found I was a poor sinner, and so I feel to-day, at the advanced age of 80 years. During 1853, I was often admonished to take my yoke upon me, but parlied with the flesh. I went to bed one night with such a load of unworthiness that I cannot express it. I fell asleep, but was awakened by a beautiful white robe being presented to me, as my robe of righteousness from Jesus.

I awoke in an effort to get hold of it. I saw no one, but something said not now but after awhile. While this is only a dream I believe the whole circumstance to be a manifestation from God, and it keeps me in spirit, hoping that at the end of my pilg rimage, I will realize it in deed and in truth. My time to depart is near, when I must go to the unknown world.

This circumstance is now 65 years past and it seems as a few days, and is as fresh in my mind as if it had occurred only a week ago. I have been trying to tell my little hope for 41 years and have finally concluded that it can't be told by mortal tongue. If my effort has ever been sanctified to the comfort of God's children, to His name be all the praise.

Your brother in Christ I hope,

Omen, Tex. J. E. HARDIN.

NOTICE TO SUBSCRIBERS.

When the time of any subscription has expired, it will be indicated on your paper by a cross mark thus: X, on the upper left hand corner of the first page. Should you wish the paper continued to you, notify us immediately, otherwise your paper will be discontinued. Should you not be situated to renew your subscription at once, we will send the paper on and wait on you a reasonable time if you will notify us that you desire it sent on

ED'S.

KNOB, TEX., Sept. 9, 1901.

The Advocate of Truth: Dear Kindred in Christ.—I feel sometimes like writing but when I examine my barren mind I find so little there that I can hardly sum up courage to try; besides I see so many able articles from others, I fear I might crowd out more worthy matter; and, again, there is so much confusion, I fear some little one like myself might be offended. There is more trouble among the Primitive Baptists than other people in the world according to numbers. I hear more new ideas advanced of late than I thought could ever spring up among them. I once thought that the Primitive Baptist took the Scriptures alone as their guide for faith and practice, and therefore would have no more trouble among themselves, but, alas! how sadly we are disappointed, so much so with me, I would hardly be surprised to hear anything advocated of late. I was horrified when the controversy sprang among us over predestination, then followed the idea of a "conditional time salvation," but if one error can be more absurd than another, the idea that none of the human family has any promise of life in Christ only the natural seed of Jacob. Certainly no man with any degree of undestanding can get such an idea from the covenant made with Abraham, for in his seed all the families of the earth were to be blessed. Anyone that will read the history of the Lord's dealings with the nations in establishing the Israelites in the land of promise can certainly see that no temporal blessing came to those nations by the natural seed of Jacob. So if there was any blessings to those nations in the seed of Abrham it certainly was spirtual blessings in Christ. I have always understood that the Lord made choice of Abraham's seed naturally, through which the Messiah was to come; and, dear brethren, read what Jesus said concerning that generation that all the righteous blood shed from Abel to Zacariah should be required of that generation, and you will see in the fulfillment of the same, that the Lord did not favor the Jews from the days of the personal ministry of Jesus above other nations. And, again, old Simeon's language when Jesus was brought to the temple to be circumcized, ought to settle that question. He said Jesus was a light to lighten the Gentiles and the glory of Thy people, Israel. There is not the shadow of proof nowhere in the Bible, that any part of Israel was called Gentiles, and the declaration of the angel that appeared to the shepherds ought to shut the mouths of all men on the subject. He said: "Fear not, for behold I bring you glad tidings of great joy which shall be to all people." Reason and common sense will say this language embraces more than Jacob's family; also in the 2nd chapter of Acts the seventeen nations mentioned were Jews and proselytes that heard Peter in their own tongue; now I do not see how a man that knows one sentence of language can say that a proselyte is one of the original stock. Paul in the 11th chap. of Romans says, that "blindness in part has happened to Israel until the fullness of the Gentiles be brought in." I understand the Israel here spoken of to mean all of the descendants of Jacob, and the blindness was only in part, not the whole. Again, what are we to understand from Paul's language in 1st Cor. 1:22, when he said: "The Jews require a sign and the Greeks seek after wisdom." The Greek here certainly did not mean any part of Jacob's children, for the whole Greek nation was seeking after the wisdom Paul mentions. No one that understands the history of Greece will deny this, and Paul plainly says that the "preaching of Christ crucified was to the Jews a stumbling block and to the Greeks foolishness, but unto them which are called both Jews and Greeks Christ the power of God and the wisdom of God." Isaiah furnishes abundant testimony of the bringing in of the Gentiles, long before Israel was scattered among other nations; but I will not say any more on this subject at present, but in conclusion will try to show how the Gentiles are brought into the lineage of Abraham. Paul says in Rom. 11-17, that the Gentiles were grafted into the tame olive. Here I will ask, is it reasonable to say that a wild olive branch is any part of a tame olive until grafted in? Now, to make it plain, Jesus took not on Him the nature of angels but He took on Him the seed of Abraham, Heb. 2-16; therefore He was of the lineage of Abraham, and when a Gentile is brought to God by Him, or in other words born of His spirit, he (the Gentile) is brought in to the lineage of Abraham by faith in Jesus, being chosen in Him before the foundation of the world, therefore Paul could say to the Gal. Gentiles, if ye be Christ's then are ye Abraham's seed and heirs according to the promise.

Now, dear brethren, if you see anything in this scribble that would comfort any one you can publish it, otherwise lay it aside.

Love to all. JOHN H. SMITH.

Eld. H. B. Jones, Mt. Vernon, Tex.: Dear Brother:—Your very good letter of the 11th inst. came to hand a few days ago and I will now try to answer same.

You need have no fears of me not answering or trying to answer your much appreciated letters, for I feel that they will always receive from me due consideration, no matter how short they are. Your last is especially good to me, and I feel that I can fully agree with you in regard to the condition of the world. The world is evidently writing its own history. It is evidently growing worse and worse—socially, morally, politically and religiousiy. Yes, this a fast, so-called, progressive age, but the world is certainly progressing backward, fast reverting to heathenism. The religionists of this United States would shame those they call heathens. Instead of this being an enlightened age I conceive it to be an age of darkness. Surely the "man of sin" is revealed. I think, my Bro. John's "second beast" is nearly full grown. I think Papal Rome was the first, and the combined religious world now constitute the second, and the second is to exercise all the power of the first; and all he lacks of exercising absolute power is to be loosed by law power, and this can be easily done, because we see even our rulers have no regard for law, for with impunity they violate the constitution. The spirit of Catholicism is already manifest in our rulers, as evidence of it: see what part they took in the affair in China. So church and state are being joined together rapidly, and when it is completed the Catholics will have their desire, and all such as you and I, if caught, will be put to death as they were in the days of old. History has ever repeated itself, and if I have the correct view of what John saw, the true followers of Jesus will be subjected to the same persecutions, fiery ordeals, martyrdom, as the early Christians suffered. So I think, my Brother, "the camps of the saints and the beloved city" will be "encompassed" when there is a complete "gathering together of Gog and Magog," and everything portends this in the near future. The scriptures are being rapidly fulfilled, especially relative to the wickedness and corruption of men in these "latter days." I think time is nearing the close. It is to my mind getting late in the evening. Yes, the "love of money," riches and honor are the controlling passions of the world, all "running greedily after the error of Baal for reward, and I am sorry to say some of our people are also in the swim.

But, my Brother, devils may rage and fiends howl, "kingdoms rise up against kingdoms," and crumble and fall to atoms, Jesus will rule with authority to His honor and glory even to the utter destruction of all sin and corruption, for "He will reign until all enemies are put under His feet," and when He has done this, and all His elect are brought into His Kingdom, then He will deliver it up to His Father, that He may be all in all. And when He delivers the kingdom to His Father, He will put one foot upon the land and the other upon the sea and cry by Him that liveth forever that time shall be no longer."

My dear Brother, I commenced this letter the 18th and now it is the 27th. I have been bothered in different ways since, is the cause of the delay. I thought when I started this letter I would also write you some of my thoughts concerning the "judgement," but have decided to defer until some other time.

I do hope the way will open for you to visit us in the fall as you cannot this summer. I would gladly arrange appointments for you and would accompany you to some at least. It is about 40 miles to Bro. Peterson's section of the country. I expect, if the Lord will, to visit Chapel Hill, his home church, on Friday before the 4th Sunday in July. Wish you could be with us.

Write as soon as you can. My love to the faithful in Christ Jesus.

Yours in love,

P. H. JAMES.

Prescott, Arkansas.

NOTICE TO SUBSCRIBERS.

Quite a number have written to us that they are not getting their paper regular. The fault is in the mail, and quite likely in your postmaster at your home office. Your paper is mailed out regularly; and should anyone fail to receive their paper by the fifth of the month, get after your postmaster "with a sharp stick" and notify us of your failure to receive your paper, and we will mail you another copy. ED'S.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to send us their names in the publication of THE ADVOCATE OF TRUTH AND WITH [illegible]

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, DECEMBER 1901. NO. 9.

SELLING THE WORD.

There was a man in days of old,
For filthy lucre his Master sold;
And thousands in the present day
Are selling His word in the same way.

For money Jesus was betrayed,
By crafty men the plan was laid.
And Judas for a small reward,
Pointed out to them the Lord.

And Judas taught them just such knowledge,
As now is taught within the college:
That Jesus was an extra man,
Though could not carry out His plan.

But we learn that Judas did repent,
And gave up his money, every cent;
But now they lay it up in store,
And urge the people to give more.

And since the mission plan was laid,
Jesus has often been betrayed;
And thousands have their fortunes made,
Since preaching has become a trade.

But they learned well to indite,
And take a week their sermons to write;
And when Sunday comes they will stand and read,
And for gold and silver plead.

To preach to heathens they seem intent,
But their mission funds are too near spent
Now those that preach the word for gold,
Have their Lord and Master sold.

Then cease to peddle on the God-man,
Let Judas go and himself hang;
Instead of Judas let's have a Paul,
And let the money system fall.

But some like greedy dogs appear,
And want more wages every year;
To hire them to preach and pray,
And sell God's word day after day.

It seems to me that such as this
Is betraying Jesus with a kiss.
Pretending to teach His wholesome laws,
When money is the moving cause.

'Tis not denied that many do
This unrighteous course pursue;
And dress their sermons in disguise,
And of God's people make merchandise.

Oh! if I had language to portray
The false system of the present day;
My mind, I think, would be relieved,
If the people could be undeceived.

—SELECTED.

SIGNS OF THE TIMES.

A. W. MARTIN.

CONTINUED FROM LAST ISSUE.

power; and He knew the effect of the one as well as the other. Hence if the effect of the one was predestinated, then the effect of the other must also have been predestinated. But while I would not say that foreknowledge is the cause of things taking place as they do, yet it certainly does exclude the idea of even the possibility of a failure in the thing foreknown. So if a certain thing is predestinated to take place in a certain way, upon certain conditions, then the conditions must also be predestinated, else there is no foreknowledge in the matter at all. God certainly has a purpose in permitting things to be done, as much so as in doing the things which He does; and it is utterly impossible for any man to harmonize the scriptures with human reason of right and justice; for it is written, "This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." (Dan. 4:17). Human reason would always say that justice demands that the best of men be set up over the kingdom of men, but this scripture says that God does just the reverse and setteth up over it the basest of men. Shall we say that God is unjust in doing this, because the justice of it? God forbid, but let us remember that God hath said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:8-9). And Paul says, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments, and His ways past finding out. For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed unto him again? For of Him and through Him and to Him are all things, to Whom be glory forever, Amen." (Rom. 11:33-36). And Job says, "He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble, and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways; but how little a portion is heard of Him? But the thunder of His power who can understand." (Joh 26:9-14). Paul says again, "For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him, and for Him." (Collossians 1:16). This certainly is enough to prove to any one, that God is not only the creator of all things, both visible and invisible, but that He created them all for Himself. Not only so but that he governs and controls all created things, according to His own purposes and pleasure, and no man can hinder or hasten Him in any of His purposes or works. For it is writen, "Remember the former things of old, for I am God, and there is none else. I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure." (Isa. 46:9-10). So we see that God did not only see the and from the beginning, but he declared the end from the beginning; and Job said, "But He is in one mind, and who can turn Him; and what His soul desireth, even that he doeth." (Job 23:13). So if it is God's pleasure or desire to work in His people and cause them both to will and to do of His good pleasure, then there is no power in Heaven or in earth that can turn or hinder Him from doing that work, else the above scriptures would not be true. No man can cause God to work in any of His people both to will and to do of His good pleasure when it is not His desire to do so, any more than they can cause Him to quicken a dead sinner into life when it is not His pleasure or desire to do so. Neither can any man hinder God from working in any of His people and causing them both to will and to do of His good pleasure when it is His pleasure to do so, any more than they can hinder Him from regenerating a sinner when He desires to do so. His work is just as necessary in the one as in the other. Without the work of God in His people, there would be no more obedience than there would be regeneration without His work with those who are dead in trespasses and sins. But some will say if the people of God have not got the power and ability to obey, then why command them to obey? If there were no commandments there could be no obedience, because there would be nothing to obey. In Revelati , we read that the Spirit said to the church at Ephesus, "Remember therefore from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." So we find that repentance is a command; and four out of the seven churches in Asia were commanded to repent, but not a word is said about their power and ability to repent, but Paul says, "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2:23-26). In this we learn that some of the people of God were taken captive by the devil at his will, and if they had the power and ability to obey the command to repent even to the acknowledging of the truth, then why was it that Paul was so particular to charge Timothy to in meekness instruct them, if peradventure God would give them repentance? Why did he not tell Timothy to tell them that they had the power and ability to repent if they would only use it? The answer is, they had no such power, and Paul would have been disobeying the command of Jesus where he said, "Then opened he their understanding that they might understand the scriptures, and said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things." (Luke 24:45-48). Repentance and remission of sins were not to be preached in the name of Jesus to the dead sinner, but they were to be preached in His name, to His people, and to show that this is the way that the apostles understood and taught. We will read again, "Then Peter and the other apostles answered and said, we ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand, to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." (Acts 5:29-31). So I understand from these scriptures that man has no more power and ability to obey the command to repent, than he has to remit His own sins; because Jesus is exalted at the right hand of God for that very purpose, for to give repentance to Israel and forgiveness of sins. Had any of the apostles taught the power and ability of man to obey the commandments, then they would not have been witnesses of the things which Jesus said, but they would have been witnesses of the things which the Pharisees would say. So let me repeat again, can we not discern the signs of the times? And will we not beware of the leaven of the Pharisees? Solomon says, "Man's goings are of the Lord; how can a man then understand his own way?" (Prov. 20:24). He says again, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Eccl. 11:6). Let us stop and ask this question, if man's goings are of the Lord, how can a man then choose his own way? It is the duty of the servant of the Lord to in meekness instruct those that oppose themselves. To sow his seed in the morning, and withhold not his hand in the evening, for he cannot tell when

the Lord will give repentance to some poor wayward child, and cause him to say as Ephriam did, "Turn Thou me, and I shall be turned; for Thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh. I was ashamed, yea, even confounded, because I did bear the reproach of my youth." (Jer. 31:18-19). He cannot tell when the Lord will open the heart of some disobedient child, and cause him to attend unto the things which are spoken, as He did in the case of Lydia. How easy it is for the Lord to give repentance to His people. He only turned and looked upon Peter once, which caused him to remember what He had said to him, and to go out and weep bittterly." (Luke 22:61-62). Then let us try to avoid foolish and unlearned questions, knowing that they will only gender strife. Let us not claim more for man than the Bible gives him, for that would be an unlearned question. May the Lord make and keep us all meek and humble, and cause us to say as poor old Jonah did, after the Lord had made His power known unto him: "I will pay that I have vowed; salvation is of the Lord," is the prayer of your little, unworthy and afflicted brother in hope of a better home beyond this vale of tears, where sickness, sorrow, pain and death are felt and feared no more. So fare well you.

A. W. MARTIN.

Sipe Springs, Tex.

A LETTER BY J. LINCE TO HIS SISTER.

My Dear Loving Martha:—It has been in my heart to write you for some time past, and I suppose my loving sister has wondered and wondered how I could neglect her so long, but I have had of late such discoveries of the ingratitude of my own heart, and have been brought to see and feel that I am such a murmuring creature, and have been so blind to my God's real dealings with me and mercies towards me, that I scarcely dare even now trust myself to write you. You know something, my loving sister, of my sorrows and trials, and Oh! how often have I murmured against my God on account of these trials. But I have learned by experience that these very sorrows and trials are my sweetest and most precious blessings. And Oh! to think that I have murmured against my God for sending them, or permitting them to come upon me cuts me to my very soul, and wrings from my heart the prayer, "O Lord rebuke me not in Thine anger, neither chasten me in Thy hot displeasure." I am not ashamed to tell you, my dear sister, however reluctant I might be to mention it to another, that I am prostrate in the dust because of my ingratitude, and have been weeping, but they are sweet tears, tears of repentance and joy, and I trust I can say with David, "The Lord hath heard the voice of my weeping. The Lord hath heard my supplication. The Lord will receive my prayer." Oh my God, I have never really thanked Thee until now for my trials and sorrows, which in mercy Thou hast sent. I have wept and prayed and cried to Thee for patience and submission and resignation, to bear all uncomplainingly and in meekness; but Oh! how often has this heart raised up in rebellion against Thee because of these trials which I find has been my greatest blessings. I have thanked Thee again and again for my roses, but not for my thorns. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought until recently of my cross, as itself a present glory. Oh! Thou loving Son of God, whose human life has been perfected through sufferings, teach me, I beseech Thee, the glory of my cross. Oh teach me the value and gracious benefits of all my sorrows and trials. Oh! show me that in love and great mercy Thou hast sent them all. That one could not have been dispensed with. Oh! show me that I have climbed to Thee by the path of pain. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Oh! show me that my tears have made my rainbow, and give me to kiss the hand that has brought me to glory in my tribulations, and measurably hushed into silence the murmurings of my oftimes bewildered soul. Then shall I know that Thy hand is leading me, and Thy right hand supporting me. When I shall have learned that my cross was a gracious gift from Thee, and I shall raise a monument to the hour of my sorrows and griefs and trials, and the words which I shall inscribe upon it will be these: "It is good for me that I have been afflicted." My dear sister, I have no one to thank for all this but my God, for my whole being has fought against it for years, but He has won the victory; and I would pour eternal songs of praise at His feet; I would bow my head, and from the depths of my inmost soul thank Him for thus dealing with me. Whatever I need, whatever I feel wrong, may it bring me to my Savior's fulness. O that all these things which I was so foolish as to think was so much against me, bring me nearer to Him, and make Him dearer to me. Oh! I would carry all sin, sorrow, grief, trials, tears and weepings to Him as one great lump of sin, and receive all blessings from Him without money and without price. In this communion I long to grow. O that I may learn it more, and welcome anything that will bring me into nearer and sweeter fellowship with Jesus. Growing up up unto Him in all things. Love's sweetest adorations and my hearts warmest and tenderest affections, I bring to my sweet Jesus. He is supremely worthy of all, for He has done all. His name is music to my soul. My very heart and soul are enamored with Him. I love His name. I adore His person. He is my glory and the lifting up of my head. You see my paper admonishes me to close. I have written you a brief fragment of my experience (honey) which I have gathered from the carcass of the lion, and I earnestly pray, my dear sister, the few words written in meekness, may be owned by my Master to the good of your soul. My tenderest love to yourself, and much love to your dear good Thomas; and will you both remember one who often thinks about you, and remembers you to the King of Kings, and craves an interest in your prayers.

Your unworthy brother,

J. LINCE.

TO SUBSCRIBERS.

We desire that each one of our subscribers send us a list of names of Primitive Baptists or any one else whom you know to be interested in the cause of Christ, that are not regular subscribers to THE ADVOCATE OF TRUTH. We desire to send out a number of extra copies of the issue of January 1st. It is being commonly reported by some that the great majority of Primitive Biptists acquiesced in the course of those in Texas who are passing resolutions of nonfellowship against those who hold to unlimited predestination, when such is not the case; but on the contrary their course is condemned by peace loving Baptists both in Texas and out of Texas. In fact there is but one paper that I know of in the United States (purporting to be a Primitive Baptist paper) that is favorable to the "new bar" system, but several papers have recently spoken out against such unscriptural and unholy practices. In the next issue—January 1st—of THE ADVOCATE OF TRUTH, we expect to publish what the editors of some Primitive Baptist papers outside of Texas think of the matter, and we desire to get a copy of the issue containing these articles in the hands of as many Primitive Baptists in Texas and out of Texas as we can, that they may see what is regarded by our brethren in other states as gospel order and discipline. "In the multitude of counsel there is safety." Be sure in sending in to write the name and address plainly, and as we are receiving subscriptions in nearly every mail, please state whether they, whose names you send, want samples or whether they are meant as subscribers.

ED.

Brethren, don't grow impatient and conclude your articles are rejected because they do not appear right away. We have a goodly number of valuable articles on hand that we will publish as soon as we get to them. Keep sending them in, brethren, we li ave plenty.

ED.

ELDER J. C. SIKES:

Dear Brother in Christ as I sometime hope:—But, O, how sorely I feel my imperfections, and often hardly dare to claim relationship with God's dear people. I am a stranger to you in the flesh, but sometimes hope not in the spirit. I sometimes feel an impression to write my thoughts and meditations to the saints scattered abroad; but they are so much like my poor, imperfect self that they seldom leave my possession. But in looking over some scraps that I have written sometime ago, I have concluded to copy a piece and send it to you to do as you like with it, and if you throw it in the waste basket, all will be right with me. I subscribe myself the least of the little ones.

MRS. LIZZIE CAMPBELL.

To the household of Faith, especially the Dear Sisters, greeting:

As I have been for a long time impressed to write a little on the subject of an orderly walk and becoming behavior of the dear sisters, will now pen a few thoughts, as they present to my mind, in the love and fear of God. Not from any evil motive I hope, but in love to all God's dear people, I will refer you to the 2nd chapter of Paul's letter to Titus. Please read the entire chapter and consider it well.

The 3rd, 4th and 5th verses read thus: "The aged women, likewise that they be in behavior as becometh holiness; not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." The scriptures here penned contain much if we will observe to do them. "What was written aforetime was written for our learning." Our God says in the scriptures, "I am God, I change not." So as He is God and changes not, so His commands to His people change not. But what he commanded His people to do in the early age of the gospel church, He commands them to do now; what was good and acceptable with Him then is good and acceptable with Him now; what was an abomination to Him then, is an abomination to Him now. Manners and customs are continually changing in the world and this is a fast age in which we live. Socialism, free-loverism is the bane of our nation now. Women in the world are getting very fast seeking to be on a level with men in all things, laying aside their modesty and discretion, making themselves very conspicuous, and seem to glory in their shame, claiming to be able to defend themselves, altogether forgetful of the fact that there is but one way to preserve one's good name and character, and that way is to be content to remain in the sphere that God placed her, and therewith be content. And now, dear sisters, we should be very careful that we do not fall in line with them, for this evil seems contagious, and if we are not careful it will have possession of us ere we are aware of it. O, dear, household, we should pray our Heavenly Father to enable us to shun this evil, as we would shun a deadly serpent. Let us shun all appearance of evil. Touch not, taste not, handle not the unclean thing. O, that our Heavenly Father may keep us from the evils of this fast age that we may adorn our profession with an orderly walk and godly conversation; with meekness and humility, always remembering that Christ is the head of the church, and man the head of the wife; so with all modesty and discretion let us honor our head, our husband, both from a natural and spiritual standpoint. We should remember that a woman in the church without modesty, discretion and humility is hurtful to the church, and causes many unbecoming remarks. There is always more or less lack of confidence in her stability. Then how careful we should be not to bring reproach upon the church, and that the word of God be not blasphemed.

With love and good wishes to all the household of faith, I am, as I hope, your little sister,

MRS. LIZZIE CAMPBELL.

Sunset, Texas, October 30, 1901.

PREDESTINATION.

BY HUGH CONNELL.

There has been many that have preached, and many wrote on the subject of predestination. I myself have endeavored to preach predestination some few times, but neither I or another by preaching or writing have altogether satisfied me on the subject. I earnestly hope that no one will be so presumptious as to condemn me without first proving that I have done violence to the holy word of God. I have as far back as I can remember believed in predestination and I have often asked myself why do I believe it. I as yet am not able to fully answer that question, but will endeavor for my own consolation and perhaps with benefit to others to write with the ability that the Lord may give me what I believe is predestination. Science teaches that the meaning of the word predestination is the purpose of God from eternity respecting all events. This being the case, and with the understanding that I have of the holy scriptures, I doubt not but that I will meet with much oppositien. I am aware of the fact that the doctrine of predestination is very unpopular, for many reasons, mainly because it is not understood. I am confident that there are many of the Children of God who feel zealous for the Lord, not being able to comprehend the two great parallel mysteries of Godliness and iniquity. They blunder, fearing that if they declare that God has predestinated all things it would reflect on his holiness and make him the author of sin, on the other hand if we take away his predestination how shall He run his government? There is no higher court than God. He worketh all things arter the counsel of His own will. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure." Again, I am God, and there is none like me, I will have mercy on whom I will have mercy, and whom I will I hardeneth, saith God Is God unjust in this? Is He not the potter and we the clay? The prophet says that God is the potter and we the clay and it is His right to form one vessel unto honor and another unto dishonor. That the purpose (or predestination) of God according to election (choice) might stand, it was said unto Rebecca the elder shall serve the younger, as it is written, Jacob have I loved but Esau have I hated. Can we understand this? How can God be love and hatred too? How poor, miserable and blind we are. Yet we will indict God by our little law of justice and gather all our witnesses against Him before our insignificant tribunals and pass the sentence on Him declaring Him to be an unjust God because His government extends over all beings, all events and all worlds. The Apostle settles this great question in his letter to the Romans, saying, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out; for who hath known the mind of the Lord? Who hath been His counselor? Who hath first given to Him, and it shall be recompensed to him again. For of Him and through Him and to Him are all things, to whom be glory forever, amen." Job says that hell is naked before God's allseeing eye, and destruction hath no covering. He stretcheth out the north over the empty place and hangeth the earth upon nothing. He formed the crooked serpent. God made all things and without Him there was nothing made that was made. If the crooked serpent had been made straight and the dove crooked, there would have been a defect in the workmanship. The apostle says God made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation. God's knowledge is universal, yea He fills immensity.

There is nothing that happens with God. He governs wicked men and devils as much so as He does the inmates of Mount Zion and they cannot go beyond the bounds of His predestination. Why not? Jesus tlod Pilot that he could have no power at all against Him except it was given Him from above. God delivered His beloved son to the Jews to be crucified by His determinate counsel and foreknowledge. Was not this His predestination? Can anyone prove by holy writ that God foreknew anything that He did not predestinate? Some say that God only permits wickedness, simply grants or allows it, but did not predestinate it. Did He deliver Jesus by His determinate counsel and foreknowledge to the Jews to be crucified for the sins of His people, without which none of the Adamic race could never have been justified before God, and left entirely with them to crucify Jesus or not as they saw fit? If this is true then we ought to praise the Jews and Gentiles equally with God for crucifying the Lord of glory. We are taught that the wicked Jews sought many times to take Jesus but could not, because His hour had not come. Joseph's brethren taken counsel to slay Him but He was delivered out of their hands. To my mind God predestinated all things or nothing. Can it be possible that God made the earth out of nothing and created man and all creeping things upon the earth, the sun to give light by day and the moon and stars by night, dividing the day from the night. Commanding man to multiply in the earth without any purpose, decree or design? No, God says I will do all my pleasure. He speaks and it is done. He commands and it stands fast. He rules the armies of Heaven and among the inhabitants of earth. He is without father, without mother, without descent, having neither beginning of days nor end of life. He is King of Kings and Lord of Lords. The prophet says His name is Wonderful Counselor, the Mighty God, the Everlasting Father, and Prince of Peace, because God's government extends all over the universe and His predestination covers all things. 'Tis no reason for us to believe that He is the minister of sin. Sin is a voluntary act of the creature. Men do not wait for some compulsatory power to compel them to sin. They commit sin from choice. They roll sin under their tongue as a sweet morsel, and drink it down like an ox drinks water.

God's word says, "The creature was made subject to vanity, not willingly but by reason of Him Who subjected the same in hope." We read when God sent Moses to deliver the children of Israel out from under bondage, He hardened Pharaoh's heart that he would not let them go. Was this unrighteousness with God? God forbid. "The scriptures saith unto Pharaoh even for this same purpose have I raised thee up, that I might show my power in thee and that my name might be declared throughout all the earth." It tends to infidelity to deny God's predestination, and savor of atheism to only acknowledge a part of it. Some deny that in the creation that God predestinated anything, whether world, being or event. How preposterous? If God in eternity had no aim, no plan, no purpose, no decree, no design, etc., He is certainly inferior to human beings, for we all have our aims, our plans, our intentions, etc. The word absolute predestination in the eyes of some people looks like a monster. Yet they affirm that all of God's works are complete. All that He has said shall surely come to pass. Without this say they we would have no hope.

Now dear brother and sister this is all our belief claims or calls for. Only admit that God's predestination covers immensity and we shall walk together perfectly agreed, without this the bed is too short for a man to stretch himself on, and the covering to narrow too wrap himself in. We read that hundreds of years before Christ's advent in the world in a body of flesh, God by the mouth of His holy prophets declared His coming. Saying a Virgin shall conceive and bring forth a son, etc. We see that the price of Christ was declared nearly 500 years before He came into the world. "If ye think good give me my price, if not forbear, so they weighed for my price thirty pieces of silver."

Again, "They parted my garments among them and for my vesture they cast lots." When Jesus said that one of his disciples should betray Him and even pointed the one out, could Judas possibly have avoided it? God, by his counsel and predestination before the world was, decreed that Christ should come into the world and suffer for the sins that man had done. Jesus saying, surely the son of man goeth as it was determined of Him. God having decreed His death and ressurrection, also having decreed the way he should go, could any man or set of men or demons have slain Judas before he betrayed Christ or after? I answer, and in the negative. God has challenged the universe to tell with whom He has taken counsel or who has instructed Him.

To us it seems perfectly clear that nothing could be foreknown that was undetermined and that the foreknowledge and determinate counsel of God are inseparable. It is generally admitted by Baptists that in the salvation of God's people, whom He did foreknow them He so did predestinate to be conformed to the image of His son, but that the beloved Son of God was delivered into the wicked hands of men to be crucified by the determinate counsel and foreknowledge of God is not so readily admitted. Peter says for of a truth against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate with the Gentiles and people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done. Paul says, "We know all things work together for good to them that love God, to them who are the called, according to His purpose." All things spoken of here by the Apostle means all things as He says. Whether sin or blasphemy or the gravest wickedness, God is able to bring good out of it for His people. We read that Joseph's brethren sold him to a company of Midianites and they sold him to one Potiphar in Egypt, and it came to pass by the wickedness of Potiphar's wife Joseph was cast into prison, and while in prison Pharaoh dreamed a dream and it troubled him, so he called all of his wise men together, but they could not tell him the meaning of his dream so Joseph was sent for and he told Pharaoh the whole meaning of his dream, (by revelation). Surely it was wickedness in Joseph's brethren to sell him a slave and grieve their father so, but if they had not done it, how could Joseph ever have gathered corn in Egypt and saved his father's household alive? Holy Writ says that Joseph's brethren sold him to merchantmen and they sold him into Egpyt. Joseph told his brethren that "God sent me before you to preserve you a posterity in the earth and to save your

CONCLUDED IN NEXT ISSUE.

OBITUARY.

Sister Jane S. Long was born Dec. 18, 1838, in Fayette county, Ga. She was the daughter of James and Malinda Jackson, was married to W. G. T. Long August 18, 1859. To them were born nine children, three boys and six girls. Two died quite young. Two boys and five girls lived to be grown and all have married. Sister Long joined the Primitive Baptists at Providence church, Carroll county, Ga., and was baptized by Elder Hosey Eubanks, and lived a faithful member until death called her home on the twenty-first day of July. She was confined to her bed 33 days. She asked when the meeting day came to have 14th chapter of John read. She also asked for Brother Jenkins and requested him to preach at her house on Saturday night before the Fourth Sunday, if she were not dead, which was done. She asked if all the children were there. After preaching she said she understood it to her comfort. She dicd Sunday evening and was laid to rest at Beach Creek Brother Jenkins preached from the 14th chapter of John, 28th verse: "If you love me you would rejoice, because I go unto the Father." To the friends I would say, weep not as those that have no hope, she is at rest. D. M. JENKINS.

ANNOUNCEMENT.

Eld. J. K. Holcomb's address is now Troup, Tex., instead of Cherokee, Tex. His correspondents will please note the change.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

TIDWELL, TEXAS, DECEMBER 1, 1901.

TO OUR READERS.

We desire our readers to compare THE ADVOCATE OF TRUTH with the paper that is continually charging that the advocates of unlimited predestination are keeping up a continual war over the subject of predestination, and to see who it is that is keeping up the war. There has never yet appeared one unkind word in THE ADVOCATE OF TRUTH against any one who differ from us on this subject, but instead, we have the following standing request to our correspondents, viz:

"We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness, and not use unbrotherly epithets when speaking of those among us who differ from us." I have heard such epithets as Arminians, semi-Arminians, Ashdods, Bildods, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves"; "a soft answer turneth away wrath." Let's try it, brethren. Now, while we are called cant-help-its, and are accused of keeping up a continual war over this subject, yet we determined when we started THE ADVOCATE OF TRUTH that we would not allow any false accusations, misrepresentations or bitter expressions against brethren published in it if we could help it, and we have, so far, been able to help it; and as a result there has been nothing of the kind entered its columns, and I think if those who claim that they CAN-HELP-IT would prove their faith by their works, and put into practice what they preach. it would have a better effect both at home and abroad, than all their bitter denunciations and misrepresentations are having. It has been charged (through one of our exchanges) by one elder who never heard me preach in his life, that we have a cunning way when we get off from home, of preaching in a way to have the Baptists endorse us, who do not believe the doctrine.

Now I am willing for the Baptists who have heard me both at home and abroad, to say whether this charge is true or not. All that I ask for is that those who refer to me speak the truth. The grace of God teaches us that we should live soberly, righteously and Godly, and I fear that those who do not confine themselves to the truth, have never been taught in the school of grace.

On the subject of predestination, those who are claiming that they have labored so hard for peace, have asked me the hardest questions (relative to the blackest crimes) which they could think of, for no other purpose (I fear) than to get an accusation against me; but in all the crimes to which they have referred, they have not found a blacker nor more heinous one than the crucifixion of the holy and harmless Son of God, and of it, it is said, that God's hand and God's counsel determined before that it should be done. But in all of my answers to such questions, I have invariably sought to make it clear that I did not believe that God in any way either authorized or influenced men to commit such crimes. We have often been called upon to explain how God could determine that a thing should be done and yet not be the author of the thing when done. Now if some one who has asked this question will tell me how God could determine that Jesus should be put to death by wicked hands, and yet not be the author of the crime committed by those wicked hands, then I will bind myself to explain how He could determine any other wicked act, and not be the author of the act. Now this is a fair proposition and one by which this whole controversy can be forever settled. You need not try to explain it by merely saying God determined to permit it; that is what God did, but we are dealing now with what those wicked men did; for the scripture says, "THEY were gathered together to DO WHATSOEVER GOD'S HAND AND GOD'S COUNSEL DETERMINED BEFORE TO BE DONE." So you can see at a glance that God's hand and God's counsel had determined before just what those wicked men were met to do. So if you will explain how God could determine what these wicked men were met to do, and not be the author of what they were met to do, I will do the rest and all this wrangle will be settled. Until you do this, please stop your fuss, or else acknoweledge that you do not want peace upon gospel principles. Now, if there is no one of you that can do it, you had better call a counsel, for I can assure you that the unlimited predestinarians are willing to settle our differences by this proposition. But we don't need to call a counsel on our side, for "the counsel of the Lord standeth forever, the thoughts of His heart to all generations." I hope that you will act upon this matter at your earliest convenience, and hold your peace until you have explained this matter. As to the unlimited predestinarians being the aggressors in this disturbance in Texas, I wish to say in their behalf that they are not responsible for it. If there is a single church of them in Texas which has passed any non-fellowship resolutions or a single member believing this doctrine who has refused to fellowship any one for not believing it, I have never heard of it, but my observation has been that they have opposed making their differences a bar to fellowship, and if those who have been waging the war will cease their hostilities and repeal their non-fellowship resolutions we will yet gladly receive them as alive from the dead and bring forth the fatted calf, and make merry as when the prodigal returned. S

QUESTIONS ANSWERED AND QUESTIONS ASKED.

In a recent issue of one of our exchanges, I find a list of questions for some brother to answer. The brother that asked them requested that they be answered privately, but as they were asked publicly, and as there are (no doubt) many others beside himself, who would like to see them answered, I will answer them through the columns of THE ADVOCATE OF TRUTH. These questions are on the subject of predestination. The dear brother that proposed these questions says, "The solution of this subject is to be found in the transgression;" so I shall answer them along that line. I desire to answer them in a spirit of kindness and gentleness. If that course would be pursued in all of our writings, I am sure that a better state of affairs would exist among us than what we have at present. The first question asked by this dear brother is: "What kind of man did God desire and make?" Answer—He desired exactly the kind of man that He made, or he failed to make the kind of man that He desired. Which did He do, dear brother? If He made the kind of man that He desired, then it follows that He desired a man that was subject to vanity, that was corruptible, and that would not remain in his upright state, but would become a transgressor; for this is the kind of man that He made. Is this not a fact, dear brother? If God wanted a man that would not sin, then I ask in your own language, where was His wisdom and power that He did not use it in making a man satisfactory to Himself? Can you answer your own logic, dear brother?

2nd Question—"Was God satisfied with this man—His workmanship? If not, where was His wisdom and power that He did not use it in making a man satisfactory to Himself? Answer—Yes indeed, dear brother, where was it? If (as you seem to think) He really wanted a man that would not sin, then your question demands that you answer it: "Where was His wisdom and power that He did not use it in making" that kind of man? If you say that He did not want a man that would not sin, then all of your questions are meaningless or are all answered by this one admission. If you admit that He made a man that He knew would sin, then you must either admit that He wanted that kind of man, or He failed to make the kind of man that He wanted. Which will you say, dear brother?

3rd Question—"If God wanted man to be something else beside upright, good and perfect, is that not an admission that God failed to make the man He desired to make?" Answer—Not at all. For He knew when He was making him that he would certainly become something else besides upright, good and perfect. But if He wanted a man that would never be anything else but upright, good and perfect, is not this indeed an admission that He failed to make the man that He desired to make? See? Dear brother, can you answer your own logic?

4th Question—"If God was dissatisfied with this man was it not after He made him? It could not have been before He made him, for if that had been true, He would have made him different. If after He made him, then there is an admission that God was disappointed, ignorant and powerless in making the man He desired."

Answer—Well said, dear brother, but will you now take the absurd position that God wanted a man that would remain upright, and then be forced to the ridiculous admission to which you refer? i. e. "That God was disappointed, ignorant and powerless in making the man He desired?" What say you, dear brother?

5th Question—"If God was satisfied with the man that He made, and yet His purpose was that he should be the opposite (a sinner), then could God be pleased or satisfied with His own purpose?

Answer—Most certainly He could, for He knew that His purpose would be accomplished, and man would be the opposite. Are you not satisfied with your purposes when you know that they will be accomplished? But if God purposed for man to remain upright, then could God be satisfied with His own purpose, seeing that it was a failure? Here you must meet your own logic again. Can you do it? Did God purpose that Adam should remain as long on earth as he did? If so, did He purpose for him to remain upright? If so, did not His purpose fail? If He purposed for him to remain as long as he did, and yet did not purpose for him to remain upright, then did He not purpose for him to become a sinner? If He did not purpose for him to remain upright, nor become a sinner, then how did He purpose for him to remain? Can you tell me? If not, who can?

6th Question—"Is God divided?"

Answer—No.

7th Question—"Does God oppose His present mind with future purposes?"

Answer—No, His mind and purposes both are like Himself, always present. Do you mean to say this question that if God created a thing in a certain way, and purposed that it should not always remain as He first created it, that He opposes His present mind with future purposes? If so, what about man? Did He not make him natural? Did He mean for him to remain so eternally? If not, do you think that He opposed His present mind with a future purpose? In fact, can you tell me of anything that God created that He meant for it to remain eternally as it was first created? If this is not what you mean then I must confess that I don't know what you meant by this question.

8th Question—"Does God oppose Himself."

Answer—No.

9th Question—"Is God in one mind."

Answer—Yes. But if it was His mind for Adam to remain upright, don't you think that He

made some mistake in His calculations? Did God think that man would fall when he did? If so, would He not have been deceived if man had not have fallen? If not, why not? Would not God be deceived if things were not to turn out as He thought they would? If so, was Adam able to stand longer than he did? Seeing that God thought that he would fall when he did, and would have been deceived had he not fell? And if so, was he not able to deceive God? Was Adam able to stand longer and liable to fall sooner than God thought he would? If so, was he not both able and liable to deceive God? If not, why not, seeing that he was both able and liable to do that which God did not think he would do? If Adam was not both able and liable to do different from what God thought he would do, then what does all of your questions amount to anyway! In fact is not all of your questions based on the thought that man could have acted differently from what God had thought that he would act? If so, are they not based on the thought that man was able to deceive God?

10th Question—"Could God have purposed one thing and done another?"

Answer–God makes no mistakes, but what say you? Do you think that He purposed to make a man that would stand, but did the opposite? i. e. Made one that would not stand? You need not try to answer these questions by saying that God made man upright, there is no one denying this; but did He not make a man that would not remain upright? Did He do this on purpose, or by accident? If on purpose, did He not want that that kind of man? If not, why did He make that kind? Could He not have made one that would not sin if it had been His purpose to do so? If not, where was His wisdom and power?

11th Question—"Some one says God purposed in eternity that man should be a sinner. Then did God make the man that He purposed should be? If not, does God do whatever He purposeth?"

Answer—God made the man as He purposed to make him, but did not purpose that he should remain as He made him. If so, was not that purpose a failure? As to God doing whatever He purposeth, I will say that God purposed many things that He does not do. He purposed that Jesus should be betrayed, but He did not betray Him. He purposed that Jesus should be cricified but He did not crucify Him. Do you think that God does every thing that He purposed should be done? He purposed that the Egyptians should hate His people, but He did not hate them. He purposed that they should deal subtiely with His servants, but He did not deal subtilely with them Himself. "He turned their hearts to hate His people, to deal subtilely with His servants." (Ps. 105:25).

12th Question—"Was Adam truly man complete before he became what God purposed he should be?"

Answer—Yes. He was truly man complete before he became what God purposed that he should be afterward. Will you deny this? If so will you affirm that it was God's purpose, intention or desire for him to remain eternally just as he was when created? If this is not what you mean, then is not your question meaningless? "It is once appointed unto man to die." Could Adam so have acted as to have disannulled and made void this appointment of God? If not, could he have remained upright, since the wages of sin is death?

13th Question—"Is it not God's work to accomplish His purpose? If not whose work is it? If it is, and He purposed that man should sin, was it not His work that caused man to sin?"

Answer—It is not God's work to accomplish all of His purposes, for many of His purposes are accomplished by man as is clearly shown in my answer to question 11. He purposed that sheep should eat grass, but He does not eat grass, norforce the sheep to eat it. Do you think that God must either eat grass or force the sheep to eat it in order for His purpose to be accomplished? If you do not, then what do you mean by your 13th question?

14th Question—"Is He the author of His own achievements?"

Answer—He is the author of all that He does Himself, and all that He authorizes others to do; but He is not the author of all that is according to His purpose. He purposed that Pharaoh should do the very things that He did, and says Himself that He raised him up for that same purpose, but He was not the author of Pharaoh's actions. Do you think He was?

18th Question—"Could God be just and punish man for doing what he purposed man He should do?"

Answer—God was just for punishing Pharaoh for doing just what he purposed and raised him up to do, but Paul spoke of some who, like yourself, would question God's justice in punishing man for doing what He purposed that he should do, and he asked them, "who art thou that repliest against God?" Dear brother, don't you reckon that this question was intended for you? The parties for whom it was intended could not see how God could be just and hate Esau when he had done no evil, and punish Pharaoh for doing what He purposed that he should do; so they asked "Why doth He yet find fault, for who has resisted His will?" Does not your question indicate that you are of the same mind as those objectors of whom Paul spoke? Your 15th, 16th and 17th questions are fully answered in my answer to your 14th and 18th questions.

19th Question—"If God purposed that man should sin, did man disobey when he transgressed?"

Answer—Yes. Man disobeyed God's commandment when he transgressed, but did not violate any purpose of God. If so, will you please tell me what the purpose was that man violated? Did not God command Pharaoh by Moses, saying, "thus sayeth the God of the Hebrews, let my people go." And did He not tell Moses, "Yet I will harden his heart that he shall not let them go, and I will get me honor upon him and his host." Did not Pharaoh disobey God when he refused to let them go? And did he not at the same time fulfill God's expressed purpose when he refused to let them go? Did not God punish him for his disobedience and was He not just in so doing?

20th Question—"Was it not by disobedience of man that sin entered the word?"

Answer—Yes.

21st Question is answered in my answer to your 19th question.

22nd Question—"Did God command Adam not to eat the forbidden fruit and yet purpose that he should?"

Answer—Did God command Pharaoh to let His people go and yet purpose that He would harden his heart that he should not let them go? If so, your question is fully answered. If He did not, then is not His language meaningless?

23rd Question—"Can a man be accountable when his acts are regulated by the achievements of God's decrees?"

Answer—1 don't know that 1 understand what you mean by "regulated by the achievements of God's decrees." If you mean that God's decree exercises an influence over man and causes him to commit sin, 1 know of no one who is arguing that; but if you mean to ask if man could be accountable for doing what God purposed that he should, 1 answer yes. The case of Pharaoh and the men who crucified Christ are directly to the point, and you are found in company with Paul's objectors again who asked "Why doth He yet find fault, for who has resisted His will?" Will you allow me to ask as Paul did, "Nay, but O man, who art thou that repliest against God?"

24th Question—"In fact would we not always be doing the will of God if His purpose is effected in all we do?"

Answer—We would be doing His purpose all the time, but not keeping His commandments all the time. His commandments are sometimes called His will, and are often violated, but His will of purpose is never violated. But while His commandments are often violated, the purpose for which He gave the commandment is always accomplished, unless some of His purposes fail. Will you deny this? If you will not, then you give up all the ground covered by your entire list of questions. If you do deny it, then will you have the kindness to inform me how God could give a commandment for a certain purpose and the purpose for which He gave it never be accomplished, and yet that purpose not be a failure?

25th Question—"If we do God's will and purpose will we ever do wrong!"

Answer—Here you are in company with Paul's objectors again. They could not see how God could find fault with Pharaoh for doing His will. Their questions and Paul's answer shows that he had done God's will, and Paul's argument which called forth that question proves that he was doing God's purpose, and the fact that God found fault with him proves that he did wrong. So your question is fully answered by the scripture itself. But why do you blend the will and purpose of God together so often, as though they always meant the same? Is it because you think by so doing that you can prove that God's purpose sometimes fails to be accomplished? If this is not what you mean what is it?

26th Question—"If we never do wrong will we ever be condemned?"

Answer—No.

27th Question—"Did God purpose all we do?"

Answer—I think he did. What think you? Our brethren in 1689 said that He decreed all things whatsoever comes to pass. Do you agree with them? If not, who has departed, you or I? Were they heretics? If so, have you not descended from a heretical body?

28th Question—"If so, do we not all do our full duty?"

Answer—No. Pharaoh nor the wicked men who crucified Christ were not doing their duty, and yet the Scripture clearly proves that God purposed what they did. Can you do your full duty? If so can you not live without sinning, unless it is your duty to sin? If you can live without sinning, then is not the modern sanctificationist right? If not, why not?

29th Question—"In fact could we do anything only that which is well pleasing in the sight of God?"

Answer—Yes sir. God has said, "The wicked shall do wickedly, and none of the wicked shall understand." The prefix shall before the verb do is an auxiliary verb and strongly expresses determination; yet, notwithstanding the fact that God has expressed His determination that they shall do wickedly, yet He had an end in view which He will accomplish through His dealings with them as sinners, and with this end He is well pleased. As to their wickedness, I will say as did our ancient brethren, "He was pleased to permit it, having purposed to order it to His own glory." Will you deny this?

30th, 31st, 32nd and 33rd Questions are this: "Did God purpose the transgression? If so, was the transgression offensive to God? If not was man an offender? If not could he (man) be an object of mercy?"

Answer—All of these questions are answered many times over in this article except the one which refers to man as an object of mercy; to this one I will say no, man could not have been an object of mercy if he was not an offender. Did God purpose to bestow mercy upon man? If so did He not purpose that man should be an object of mercy? If so and man could not be an object of mercy unless he be an offender as your question indicates, then did not God purpose that man should be an offender? Are you not caught again in your own trap?

34th, 35th, 36th, 37th and 38th Questions—"Was the devil in deceiving our Mother Eve doing God's purpose? If so, was it God's purpose to deceive? If so, was He not a deceiver? Do you not preach a deceiver as your God?"

Answer—How dare you question the rights of

the eternal Jehovah with such impugnity? If He purposed that the lying spirits should deceive Ahab's prophets, shall man that is mortal, and whose breath is in his nostrils, rise up and reply against Him, saying thou art a deceiver? If He purposed that these prophets should be deceived, and should also deceive Ahab, have you the right to reply against Him and call Him a deceiver? If He is not just in so doing, will you set as judge and pronounce Him guilty? Does not your questions mean to question His right to do as He pleases? If not, what do they mean? If God purposed that Ahab's prophets should be deceived, and yet the lying spirits did the deceiving, does that make God a deceiver? If not, would the other case to which you refer make Him a deceiver? If so why, seeing that it does not in this case?

39th Question—"Again, did God purpose that the devil should do the work that he did?"

Answer—God either purposed that the devil should do the work that he did. or that he should do something else beside what he did, or that he should not do anything at all, which horn will you hang on, dear brother? If He purposed that the devil should do as he has done, then His purpose is accomplished. But if He purposed that the devil should do differently, or not do anything at all, then His purpose is a failure. Take either proposition that you may and you are hung on your own gallows.

40th Question—"Did God send His Son to destroy the work of the devil?"

Answer—Yes.

41st and last Question—"If so, would not God be destroying His own purpose?"

Answer—No. Do you think because God purposed that the earth should exist, and also purposed to finally destroy it, that He will destroy His own purpose in so doing? Would this not be the fulfillment of His purpose rather than the destruction of it? Now in conclusion let me ask you some questions. Is the devil an eternal being? If so, was God before all things? If he is not an eternal being, then is he not a created being? If so, did God create him? If God created him, did He not create him for a purpose? If so, is he not filling the purpose for which God made him? If not, is not God's purpose for which He made him a failure? In fact, was it God's original design that anything in the world should be as it is, seeing that all things are affected by sin? Is not the redemption of sinners a matter of second choice with God if His original desire was that sin should not enter the world? Did God originally desire to show His wrath and make His power known on the vessels of wrath fitted to destruction? If so, was it contrary to His desire for there to be any vessels of wrath fitted to destruction for Him to show His wrath and make His power known upon? Did God desire that there be vessels of mercy for Him to make known the riches of His glory upon? If so, did He not desire that there be offenders, since you argue (and correctly too) that man could not be an object of mercy unless he was an offender? Now, my dear brother, I am done. I will not be drawn into a continued controversy over this subject. But I felt that as your questions were given, to the public, the public should also see the answers to them. Hereafter I shall pass such unnoticed. May God bless you with an understanding heart, and may you see the folly of replying against Him. And O may He give you a spirit of meekness and brotherly kindness, and clothe you with humility as with a garment that you may not rail against His humble poor.

Fare ye well in the Lord,

S.

ELDERS HARDY AND SIKES:

I have felt impressed to write to you for some time; so with the Lord's help I will try to tell you some of my trials in this sin-smitten world. I can not remember how the first time I felt like I was a sinner, but those feelings soon wore off. But on Nov. 1st, 1899, my mother died, and on the next day as I was riding along, going home, having been after a doctor for my sister, all at once a feeling came over me. It seemed to me that I was going to die and hell would be my portion. I went on in this condition for some time. I seemed to be getting worse all the time. I took to drinking a great deal, I had heard of people drowning their troubles that way; but I soon saw the people were getting down on me, so I decided to leave the country. I thought I would go somewhere and make a better man of myself. I was only gone one week, when I got beat out of everything I had. I was left a-foot, to walk to the Territory, but when I had walked about 8 miles it seemed that I could go no farther. I sat down on the railroad and tried to pray. I was afraid to kneel, for fear somebody would see me, I got up and started on, and there standing before me I saw my mother as plainly as I ever saw her in life. It seemed that she wanted me to go home, although she did not say anything. I tried to rush by her, but she seemed to stay right in front of me. I sat down again. When I got up I started back home, when I got home the Missionary Baptists were holding a big meeting at Oak Grove school house. I went on Tuesday. When they called for mourners I went. I tried to pray, but could not. That night I went back, and the next day I went, and when they called for mourners I could hardly get to the bench. When I got there I fell down praying to the Lord to have mercy on me. I don't know how long I was there, but all at once my burden left me and I arose praising the Lord. I thought then that my troubles were at an end, but before night I found myself doubting. I thought at that time that it was the Missionary brethren that helped to save my soul. I went home and began to read the Bible. The next day I joined the Missionary Baptists. I knew little or nothing of the scriptures then, but kept reading the Bible for instruction. It seemed that every scripture I read would condemn the doctrine of the people I was with. I had heard the Primitive Baptists preach all my, and now found that they came nearer preaching the truth than the people I was with, but I did not want to believe what they did because the world said so many hard things about their doctrine. I wanted to be on the popular side. The Primitive Baptists had meeting at Oak Grove once a month. When their meeting day came I tried to have somewhere else to go, but I could not hardly stand to miss two meetings, but when I would go and they would give opportunity for members, I wanted to go but was afraid they would not have me. But on the First Sunday in May, 1901, I was at Pleasant Hill church, when they gave opportunity for members, I went forward and tried to tell them what great things I hoped the Lord had done for me, and to my surprise I was received, and was baptized by Elder J. C. Sikes in June. Dear Brethren, I am still going on in this sinful world, trying to serve my master as best I can. Sometimes I get very low down in spirit, and doubt very much and often while in this condilion this scripture comes to my mind, "We know we have passed from death unto life, because we love the brethren." Dear brethren, look over this and if you think it worthy of space in THE ADVOCATE OF TRUTH publish it, and if not cast it aside and all will be well. I remain a sinner saved by grace, if saved at all.

Prattville, Texas. BEN POTTER.

ADULTERY.

ELDERS SIKES AND HARDY, AND READERS OF THE ADVOCATE OF TRUTH:

Very Dear Brethren and Sisters in our Lord Jesus Christ:—As I am alone for a short time today, and as my mind is troubled and distressed I will try for the first time, to write a few thoughts for your consideration if you think it worthy of space in your paper, if not all will be well.

I wish to direct my attention to a point of doctrine and also notice it from a practical standpoint, to-wit:

Adultery, which is troubling the dear saints of the most high God in these ends of the earth. While I don't expect to improve on your article in the first number of THE ADVOCATE OF TRUTH yet I desire that my brethren know where I stand on this, I think all important Bible truth. I believe, dear brethren, that Jesus Christ the blessed and holy Son of God, set examples which His church should be governed by, and He says in Matt. 5:32 in that memorable sermon on the mountain, in verse 31, He says, "It hath (in past tense) been said, whosoever shall put away his wife, let him give her a writing of divorcement." Verse 32 "But I say unto you that whosoever shall put away his wife saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Now, we have it from the lips of Jesus Himself also in Matt. 19:9, He says, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery and who marrieth her that is put away doth commit adultery." Again, Luke 16:18: "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery." Cor. 7:10-11, "And unto the married I command, yet not I but the Lord, let not the wife depart from her husband, but and if she depart let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." Malachi 2:14-16, "Yet say, wherefore, because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant. And did not He make one? Yet had He the residue of the spirit, and wherefore one that He might seek a Godly seed? Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth, for the Lord, the God of Israel, saith that He hateth putting away: for one covereth violence with his garments saith the Lord of host; therefore take heed to your spirit, that you deal not treacherously." Now, brethren we see that there is abundant scriptures to this point, that is to prove that there is but one cause for which any one shall put away the wife or husband, i. e. except it be for fornication. The apostle says, that in the mouth of two or three witnesses every word shall be established. Now, brethren, I want to be understood; I want my brethren to know where I occupy. There are Baptists who claim that if a man and his wife separate, and after they have separated, if there can be a charge of fornication established against him, that the other party is authorized to marry again. Now, Jesus says, except it be for fornication, they commit adultery. Fornication is the only cause given, and that must be the cause of the separation. There is a disposition among the brethren to take anything, and it is not Baptistic: this is one of the marks of the true church of Jesus Christ, and when Primitive Baptists surrender it they have opened the flood gates to every abomination and worldly institute extant. But I don't believe that the church will, as a whole, submit to such doctrine or practice. Now, the doctrinal feature is that adultery shall be condemned in a doctrinal way; or in other words it is contrary to sound doctrine. Paul, the eminent apostle, in his solemn charge to his son in the gospel ministry, says: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned into fables," (2 Tim. 4:3-4). In Eph. 5:5, "For this ye know, that no whoremonger nor unclean person, nor covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." Heb. 13:4, "Marriage is honorable in all and the bed undefiled, but whoremongers and adulters God will judge." Cor. 6:9, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornica-

CONTINUED ON PAGE 7.

ELDERS SIKES & HARDY:

By your permission I will speak again to our many readers. I want to tell the difference between truth and error. I will use part of the 17th verse of 22nd chapter of Rev. for a start: "And whosoever will, let him take the water of life freely." I say so too. What a privilege God's children do have at present under their own vine and fig tree of taking the water of life freely, without money and without price. No hat to be carried around. "Ho! everyone that thirsteth come ye to the waters, and he that hath no money come ye, buy and eat, come buy wine and milk without money and without price." "Wherefore do ye spend your money for that which is not bread and your labor for that which satisfieth not. Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness." The invitation of Jesus is "Come unto me all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me, and you shall find rest unto your souls: for my yoke is easy and my burden is light." I understand the "whosover will" applies to God's children. None want to come to Jesus so long as they are in love with the world, and destitute of the will to come. The world is one thing and the church is another. "I, Jesus, have sent Mine angel to testify unto you these things in the churches." And God works in His children both to will and to do of His good pleasure. But our Arminian preachers apply the "whosover will" to all, both saint and sinner. Now I challenge them to prove by the Bible where those mentioned in the 15th verse are ever invited to take of the water of life freely. "For without are dogs and sorcerers and whoremongers and murderers and idolaters," and now comes whosoever loveth and maketh a lie. Yes, these are all invited to come to Christ by the preacher working on their will a little, and so he brings them (so they say) to Christ. But Jesus says, "No man can come unto Me except the Father which hath sent Me draw him." This leaves out the preacher. Well, my neighbor says, the preacher must call them to repentance. No, the preacher can't do that. Jesus called sinners to repentance; and all that Jesus calls will come to repentance, for the gifts and calling of God are without repentance. How is that? Because God, in His infinite goodness and mercy and wisdom, gave them to His son in the covenant of redemption before the world began, and in time He calls them "with an holy calling; not according to their works, but according to His own purpose and grace which was given them in Christ Jesus before the world began." Yes, He sends the Spirit into their haarts, not to make them sons, but because they are sons, He sends the Spirit into their hearts crying Abba, Father; and this work of grace in the heart, which is the goodness of God, leads men to repentance. And repentance follows, because of an effectual working of the Spirit, and not in order to get the Spirit to work.

But the Arminian preacher says the preacher must bring the world to Christ, or take Christ to the world. Now, I want to say here that Christ was never in love with the world, nor the world was never in love with Christ. If Christ had been in love with the world He would have prayed for it, but He said, "I pray not for the world, but for those which Thou hast given Me out of the world, for they are Thine." O, yes, but didn't God so love the world that He sent Jesus here to give them another chance to be saved? God so loved the world, but what world? Did He love wickedness, ungodliness and worldly lust? Did He invite such to come to Him? No, there is more than one world. The world is the workmanship of His hands, and in a creative sense I believe He loved the world, but not the things of the world. Sin and immorality and evil speaking are things of the world, Jesus says, "Love not the world nor the things of the world. If any man love the world the love of the Father is not in him." Now if Jesus love [illegible] the love of the Father is not in Him. But God so loved the world in a creative sense that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. But their belief was not the cause of their having everlasting life, but the evidence of their gracious state in Christ. They don't believe and disbelieve at random, or as they choose to. They believe because of the evidence they received. Faith, repentance, belief, love and joy are all the fruits of the Spirit, and the work of God in the heart here in time, according to His purpose in eternity, before time; for "As many as were ordained to eternal life believed," and their belief in God and on Jesus Christ Whom He has sent, is the work of God in their hearts and is not conditional on the part of the creature. Therefore John could say," We love God because He first loved us." There could not be an effect without a cause. Them that believe not are condemned already, because they have not believed in the name of the only begotten Son of God. Why did not they all believe? Because they all did not have the evidence. For a man to believe anything he must have evidence, and this evidence must be within; it must be felt. To look on anything is temporal, for that which is seen is temporal, that which is not seen is eternal, therefore it must be felt in the heart. Then Paul could say, "Seeing we have this ministry, as we have received mercy, we faint not but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestations of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the gods of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ, Who is in the image of God, should shine in unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for the money's sake." Is that right, brethren? No, "for Jesus sake." But my neighbor says he is an instrument in God's hands to save sinners. When Jesus was here on earth did anybody see Him with an instrument in his hands? "For the son of man is come to seek and save that which was lost" (not to try to save them). My Book tells me He (Jesus) trod the winepress alone, and of the people there was none to help. So His arm alone brought salvation. The same Book says He is mighty to save and that He shall not fail nor be discouraged for He shall save His peop'e from their sins.

But my neighbor says if we can't carry the sinner to Christ we ought to carry Christ to the sinner. When Christ was here did anybody carry a sinner to Him? He drawed the man to Him that was crazy, and had his dwelling among the tombs. After He commanded the devils to come out of him, then we find him seated by His side, clothed and in his right mind. Our Savior went to the tomb of the dead Lazarus and raised him from the dead. I don't see where He ever rode but once, and then He rode a young animal that a Methodist preacher nor Missionary preacher neither one would ride. I see He made Himself of no reputation; but people are not following Him now, for they are trying to make themselves a big reputation. I don't see anybody carrying Jesus to the poor sinners nor carrying the sinners to Jesus. It is a false alarm to get more money and to deceive the boys and girls and old folks too. They are of the world, they speak of the world and the world heareth them, and like to have it so. As the church was separate from the world in the days of Christ, so it is now; and well might Jesus say to His disciples, "Fear not little flock, for it is your Father's good pleasure to give you the Kingdom." "And the Spirit and the bride says come, and let them that hear say come, and let them that are athirst come, and whosoever will let him take the water of life freely." This is the dear children's priviledge now, and let us exhort each other to duty and not forsake the assembling of ourselves together as the manner of some is; but exhort and so much the more as you see the day approaching. I believe I can see the day approaching after a long weary night. Don't it make you feel good to see the bright dawn of day approaching? Well because the day is approaching, should we get careless and neglect our duty? Remember the word of exhortation. Let the Baptists quit quarreling on deep mysterious questions and let whosoever will take the water of life freely. It can only be obtained by a faithful discharge of our Christian duties, at least that has been my experience. It is sweet to my soul when I enjoy myself at meeting, and feel like I have done my whole duty. I feel quiet and serene. I look back and see where the Lord gave me light and liberty to my own astonishment, and I can feel that the Lord was in it to be sure, for my strength was made perfect in weakness; and I wondered in great admiration. Dear children, let not your hearts be troubled, neither let it be afraid, Jesus is still at the helm of the old and tried Ship of Zion and He will land her safely. He has prepared a place there for His children, and will take them home at the time appointed and so shall they ever be with the Lord.

Dear brethren, I have written more than I thought I would and have written on both sides of my paper. If there is anything in it worth publishing, you can publish it, after correcting errors.

My paper comes regularly now and I am always ready for it and pleased with the doctrine it sets forth. We have had one addition by experience and baptism since you were here. Brother Fisher is to be with us at our regular meeting time in this month, when we expect to have a feast, a regular old gospel feast. But it is always new like the wine the Savior made, and if it don't come from the Lord's hand through the vessel it will not be good.

Elmo, Tex. L. D. CAUTHEN.

Elmo, Texas.

ADULTERY.

CONTINUED FROM PAGE 6.

tors nor idolaters, nor adulters, nor effeminate nor abusers of themselves with mankind." And many other scriptures which could be cited, but let this suffice, for Jesus said Matt. 18:16, "That in the mouth of two or three witnesses every word may be established," as before quoted. Now, we find fornication is condemned, adultery is condemned, together with other sins or sin, and is condemned by the scriptures of Divine Truth, and should be condemned by the church. It is condemned by Jesus Christ Himself. There are those who claim to be Baptists going through the country, denouncing predestination (absolute) and holding unjust our God, sitting in judgment, judging the supreme ruler of the universe and yet they are willing to hug up a thing that Jesus said ye must not do. They claim they can do so good and be such good people and yet they don't do it. "The legs of the lame are not equal." I will not fellowship adultery. I will live alone before I will live with it. I will have to close this article, it is getting rather lengthy. I desire to write some more soon. May God's richest blessings rest on all those who love our Lord Jesus Christ. Pray for us. W. J. STEVENS.

Clairette, Texas, October 15th, 1901.

ANNOUNCEMENT.

Eld. W. B. Sikes requests us to announce in THE ADVOCATE OF TRUTH that his address is changed from Crowell, Ford, Co., Tex., to Holder, Brown Co., Tex. His correspondents will please note the change and address him accordingly.

NOTICE TO SUBSCRIBERS.

Quite a number have written to us that they are not getting their paper regular. The fault is in the mail, and quite likely in your postmaster at your home office. Your paper is mailed out regularly; and should anyone fail to receive their paper by the fifth of the month, get after your postmaster "with a sharp stick" and notify us of your failure to receive your paper, and we will mail you another copy. ED'S.

ELDER S. N. STEPHENS, DELEON, TEXAS.

Dear Brother:—Time and again have I tried to feel like writing you and relating the dealings of the Lord with me (if he ever knew me), as I promised you when we parted at the association. But my trying has nothing to do with the Lord's own good time, as He works both the will and the do.

The Second Sunday in August, 1889, the union meeting at the Old Baptist church, Pioneer, closed, before going out they sang, "Children of the Heavenly King" and took the "parting hand." The words were sounded in my ears, "These are my people." I wished so much to be one of them. Then, for the first time the thought that I was an unforgiven sinner. I felt that I was not fit to be one of these people, a great change would have to take place before I would be.

While I knew I was a sinner, I never felt myself so awfully bad as some state, and for this reason, I would now and then think that surely I was mistaken and did not in reality wish for a change, but just imagined I did.

I have imagined it all these twelve years and still do, though at times, I felt I knew there was a great judge before me. I read the Bible a great deal and tried with all my carnal mind to want to go to the mourner's bench. While I did not believe in it but thought it was because I was raised by Old Baptist parents, and maybe they were mistaken. I seldom went to church at all during the first year of my conviction, there being no services anywhere close in this thinly settled country, but when I did attend a protracted meeting, which I did one time (for two days) I tried to want to go up, really tried to go, but could not.

It has seemed like mockery to me ever since I could remember or take notice. In the winter after the union meeting I spoke of, I dreamed one night that I was dead and it seemed that I tried ever so long to find out where I was. I knew I was dead but did not know where I was or where I was to spend eternity. Then it seemed I was floating in the air in a large coffin, or it seemed that only one-half was there. Then I tried to find out where the remaining part of me was, but never did know. Then I thought that this part of me in the coffin was floating to heaven. Then I thought if only part of me was saved I should be glad, and that was more than I deserved. Then I woke up and was terribly troubled on account of my dream, I don't know why but it seemed that the thought was constantly before me that I would scarcely find the one-half saved.

I was boarding with a Primitive Baptist elder at this time, going to school to him; so the next morning I related my dream and asked him what he supposed it meant. He told me that that sounded like no Baptist dream, and if he were me he would not tell it to any one else. So I never did. This is the first time. But, Brother Stephens, I know you are not so hard on people who dream.

For two years my days seemed to be about the same. During this time I went to teaching and found out to suit everybody outside the church I must quit loving these Old Baptits. When any one would say anything about them I would fight for them in spite of my resolution not to do so. In August, 1892, I visited my relatives in Arlington, Tarrant Co. I attended the Trinity River association at Grapevine. I enjoyed the meeting, oh, so much, and never did feel the burden so much after that. Though I could not give any time, I felt better, but several days afterward I came home. I thought I surely had lost my burden. Then when I had been away from the association awhile, I thought it was all a mistake, there was nothing of it at all. I did not want to do any better or be an Old Baptist either.

In 1893, one night I dreamed I went to Pioneer church and papa was preaching. I was sitting near the front. There was a strange formed woman sitting on my right, and when she turned around she was to me the most frightful object I ever beheld. She was, in features, like an unusually rough man, with very bristly beard on her face. She smiled at me the most deceitful smile I ever conceived of. Across the church there was another creature of same stature, though not so rough quite, finely featured, and smiled so meekly and looked quite grieved.

When I awoke in the morning I was scared so I was perfectly nervous. When I went out in the yard both those creatures were staring at me, when I went into a room there they were almost visible, and when I went to Pioneer church I was too nervous to realize where I was. It seemed as though something would whisper that if I would join the church these creatures would leave me. Then I knew I could not because I would have to relate an experience of grace and that I did not possess.

In 1894 I attended a union meeting at Providence church. Several of my chums were baptized into the church. I wanted to go with them but could not. It seemed as though I could not stand it any longer, and twice I almost rose from my seat but did not go. On Friday night those former creatures were grinning at and beckoning me on either side all night during my sleep. On Saturday night I dreamed I was baptized in the prettiest running stream of water imaginable. Next morning I felt considerably relieved and never was haunted with those two creatures for three years.

In 1897, August, Fourth Sunday and Saturday before, you remember, Brother Stephens, that I was at Lingerville visiting Cousin Jim Bostick, and he took me to hear you preach on Saturday. I was carried away with the preaching. On Sunday I was carried somewhere, for I have never felt as I did, before nor since.

While I don't think it was you, but if I was fully satisfied, which I thought I was for two days, it was a higher power sent me, through you.

And ever since that time I have wished to visit your church again, but never did. Then a year after that I decided I would just believe the Old Baptist doctrine and never join. I thought I would try to believe [some other doctrine, and thought by reading so-called religious literature I might get to believing in it. The more I read the more I believed in the Old Baptists. I read book after book and paper after paper on up to a year ago, then just simply throwed up the whole business, would not go to hear any kind of religious people, and being from home did not have an opportunity to attend the church, for which I did not care for I could get on better away from these people anyhow. I just said and almost thought I did not believe anything in religious matters. I was doing just nicely, I thought the whole thing past, in reality had not thought much about it until about the middle of this past July. One night I dreamed I was in the water, the most beautiful running stream on the surface; there seemed to be trees on the north bank, making the coolest shade, and it was late in the evening and the whole stream was crowded with people, standing around looking at me. I then wondered what was going to be done. Then I thought someone had just taken me into that water and was going to baptize me, and I had nothing to do with it. So I looked up to see who was going to baptize me, and it was you, Brother Stephens. In the morning when I arose, I just said to mamma that I was going to the New Harmony association. I did not think anything much about how I was going, but knew papa and mamma were not going, nor any one near us; just thought I was going to that association and join the church, and you would be there and baptize me.

During the week before the Third Sunday in August, I thought I would just go home with Brother Kilgore from Pioneer church. So I did, and that evening when we arrived at the ground, I started out, not to see if you were there, but to find you, though someone told me you would not be there. I just thought they would find out. And so I found you and you know the rest. I never doubted but that I would be baptized there, and when I saw that beautiful Colorado river, there was the same stream I had waded in twice, and the congregation all there, and eight of us in the water, as I had dreamed, only I saw the stream full, but that eight made it sufficient to recall my dream. I wished as many times as I could think, while in the water, I were out and after I was brought up just the same, but it seemed I had done all I could do and had nothing more to do with it. But when I arrived, and before at the arbor I was perfectly rejoiced, and was, excepting just a few moments, the remainder of the association. While since then I often wonder why I did unite with the church or how I could have but have never regretted my step.

Your Sister in Hope,

Putnam, Texas, Oct. 8, 1901. MAUD JOHNSON.

NOTICE TO SUBSCRIBERS.

When the time of any subscription has expired, it will be indicated on your paper by a cross mark thus: X, on the upper left hand corner of the first page. Should you wish the paper continued to you, notify us immediately, otherwise your paper will be discontinued. Should you not be situated to renew your subscription at once, we will send the paper on and wait on you a reasonable time if you will notify us that you desire it onsent

ED's.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH.

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing [illegible] in the circulation of THE ADVOCATE OF TRUTH and w[illegible]

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, JANUARY, 1902. NO. 10.

MY MOTHER'S DREAM.

Dear mother, when I was a child,
And sportive, gay and free,
And all the world around me smiled,
None was so kind as thee.

It seemed to me that all my love
Was centred then on thee;—
Fair as an angel from above,
My mother seemed to me.

How sweet the memory of those days,
When in my childish glee,
I clasped her in my tiny arms,
While songs she sang to me.

I hear her singing yet, my love,
She sings "Sweet Gallilee";—
Oh mother can't you come to-night,
And sing again to me?

This world has gold and rubies rare,
On land and in the sea;
But Oh! its poor from shore to shore,
Without her songs to me.

Alas! I'd yield the richest crown
That decks a poets brow,
And dash the loftiest laurels down,
To hear her singing now.

And yet she sings before the throne,
The crown upon her brow,
My mother dear, I'll meet you there,
And love you more than now.

Though from thy side I'm far away,
O'er this wide world to roam,
I'll ne'er forget till lifes last day,
My mothers songs at home.

Komoka, Ont. J. LINCE.

NEW BARS OF FELLOWSHIP.

The Gospel Messenger is unalterably opposed to the division of the body of Christ by the erection of new bars of fellowship not plainly laid down in the Scriptures. Speaking or writing simple Bible truth in love and meekness will not divide and destroy but will unite and edify the churches of the saints.

1. Predestination.

Some of our churches in Texas are passing resolutions of non-fellowship for those who believe in what is called "the absolute predestination of all things," and for all who affiliate with absolute and universal predestinarians. While I do not like or adopt the terms in which some of our absolute brethren express themselves, they do not like or adopt the terms in which I express myself; and yet, from personal conversation with them I find that the difference between us is in expression and not in doctrine. I believe that God's purpose includes all things, but that it is active, efficient, and inworking in reference to holiness and passive, permissive and overruling in reference to sin; and our absolute brethren say that God does not compel or even influence any one to sin, but the creatures sin voluntarily and are accountable and justly punishable for their sins. I have some very dear friends and brethren who are absolute predestinarians, and not the slightest thought or desire has ever occurred to me to non-fellowship them on that account.

2. Associations.

Some of our churches in South Eastern Alabama are passing resolutions of non-fellowship for all Non-Associational Baptists, that is, for all Baptists who oppose associations as unscriptural, and refuse to affiliate with them on that account. There is not one word about associations in the Scriptures; and the first Baptist association was formed in Wales October 1, 1649. The first Baptist associations were simple yearly meetings of the members of different churches for divine worship and mutual edification, and they did not exercise any authority whatever over other churches or over other associations. If associations now were like they were then, there would be no objection to them; and perhaps the most of Primitive Baptist associations are still of this nature. But I can not see how a Bible Baptist can make holding to associations, which are not mentioned in the Bible, a test of fellowship. Some of our churches have never joined associations, and others have long since abandoned them. Some of my dearest friends are members of churches which do not belong to associations; and, although my church does belong to an association, I could never thing of non-fellowinshiping them on that account.

3. Feet Washing.

Some of our churches in Northwestern Georgia are pasing resolutions of non-fellowship for Baptists who do not engage in literal feet washing with the church. Feet washing is not mentioned by Matthew Mark or Luke in their gospels, nor by Luke in the Acts of the Apostles, nor by any apostle in writing to a church; but it is mentioned in John XIII as performed, as an example by Christ upon His apostles, and enjoined by Him upon them, and it is mentioned by the Apostle Paul in 1 Tim. 5-10, among domestic good works for which a widow of sixty or more years of age is to be cared for by her church. The Catholic "churches," ever since the third certury, have performed public feet-washing on "Maundy Thursday" (Thursday before "Easter"); and the Tunkers, the River Brethren, the Free Will Baptists, the Winebrennerians, and some Mennonites still practice it. Some Baptists have practiced it ever since the sixteenth century. The English Strict Baptists do not observe it at all. About one-half of the Primitive Baptists in the United States practice it, and half do not. There are just as humble, intelligent and spiritual brethren on one side of this question as on the other. My church occasionally practiced it in former years; ever since I have been a member of the church I have always engaged in it when I have been present at its observance. Some of my best friends and brethren, not thinking that Christ meant for the the literal performance to be continued in all countries and ages, have never taken part in public feet washing, and I have never thought that I ought for that reason to non-fellowship them.

The Kehukee association, to which my church, Skewarkey, belongs, and of which my brethren choose to make me the unworthy Moderator, is the word, and the oldest Primitive Baptist association in the world, and by the grace of God sets an example on these subjects of heavenly wisdom and peace, which all our younger associations would do well to imitate. The great majority of the members of the Kehukee association do not believe in the absolute predestination of all things, but they heartily fellowship those few who do, and we correspond with Absolute Predestinarian associations, and cordially welcome their members and ministers among us. We heartily receive all true Primitive Baptists, whether their churches belong to associations or not. And some of our members and churches do and others do not engage in public feet washing: but the question of making this observance a test of fellowship is never thought of among us. Our churches and members thus dwell together in wonderful love and peace, which we feel to be a great and unmerited blessing from our Heavenly Father. O that it would please the Lord similarly to bless all our members, churches and associations! If we loved each other as we should, we could bear with each other, and live in peace.—*The Gospel Messenger.* S. H.

CHURCH SUPREMACY.

It certainly would be the cause of much rejoicing in this dark and evil day, to assuredly know that all true Baptists everywhere were prayerfully anxious to see the children of God, who are all precious in His sight, all united in love, and in the one faith and doctrine of the Bible. Then all sophisticated theories, which are foisted in pride and an ambitious spirit, would be instantly dropped and peace and love would pervade and sway the borders of the Zion of our God. If at this time there was but the same earnest zeal for, and effort being put forth to unify and coment in love and gospel fellowship the children of God, that is being made in many places, as is plainly seen, to promote some pet theory or practice, which has become more to the agitator of it than is the peace and harmony and love of brethren, it would be a good time for us all. We might then look for some such blessing as the Lord promised to His people of old, when He said He would open to them the windows of Heeven and pour them out a blessing, that there would not be room enough to receive it. These blessings are not for the disobedient, or those who cruelly extreat their brethren.

There is neither precept nor example in the New Testament for this wholesale dropping of fellowship of brethren, that has been resorted to in some places. It looks as though it was the ambitious, hasty work of designing men, who would be leaders in Israel, and who scatter the flock. It is greatly to be feared that there are yet some who, like Diotrephes, love the pre-eminence among us. It is exceedingly dangerous when such men lead. They are sure to dictate what is doctrin and must, therefore, dictate terms of fellowship among brethren. They will not receive the brethren, and forbid them that would, and cast them out of the church. "Brethren, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God.. (III John 11).

It is not to be found in all the New Testament where one church of Christ withdrew fellowship from another entire church of Christ on any account. There were disorders in the church in Corinth, and also in the churches of Galatia, and in most of the seven churches of Asia. But who ever read of any of the churches of Christ withdrawing fellowship from any of these churches on this accounts? Silence answers no one. The church is Christ's. He is head over it. When it becomes so unsound in doctrine, or so disorderly in practice, that it, as a whole, deserves to be dropped from the fellowship of churches, He will take it in hand Himself, anp will administer to it strict justice. He has reserved this right to Himself, knowing that it would be unwise and dangerous to entrust it to the judgment of the best and wisest of Christian men.

Let us look for a moment at the manner and see too, the effect of His dealing with a disorderly rebelious church. To the church at Ephesus He said: "Remember therefors from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev, 2:5). The seven golden candlesticks John saw were the seven churches. To remove the candlestick out of his place was to remove that church. Men have many times attempted to do this, but failed. They can no more remove the church Christ has planted in any locallty than they can create the church of Christ. She is His workmanship, not made with hands, and not pulled

down at the edict of men. When it becomes necessary, from any cause, He will remove it. It would be well to give heed to the apostle: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengence is mine; I will repay, saith the Lord." (Rom. 12-19). How sad it has been when we have seen men undertake to administer retribution to some sister church where and when they thought it should be done. They have usually made havoc of the flock, divided the church, thereby destroying the peace and fellowship of good brethren, and all to their own shame in the end. We have scriptural rule where irregularities and disorders, either in doctrine or practice, are found to exist in the church. Christ, who is King in Zion, the Lawgiver, has not left His church without a perfect code of law for her government. No new law is needed. No emergency can arise that demands any such thing. To the law and to the testimony is the only way to adjust our irregularities, and correct our wrongs, and set ourselves right before the Lord.

When disorder was found to exist in the church at Corinth the apostle did not advise the other churches to withdraw fellowship from this church. He labored with them in love to reclaim them from the grievous wrong they had suffered to come into the church. Hear his wise counsel to this church that was allowing such gross disorder among them: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed; in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:3-5). Nothing is said about other churches breaking fellowship with this church, refusing to commune with them, or not allowing them to come to their communion table on account of the disorder among them. But here is seen church independency, church sovereignty, the right of church government. Every church must discipline her own members: she has the right to do so. We should understand the right of churches, their dominion, and the relation churches sustain to each other. One thing more we want to call attention to here is the apostle's closing words in this letter to this church. It shows how he regarded them. That he had not cast them off. That he had not turned a cold shoulder to them and advised the other churces to do so too. How different his treatment to them. They were his brethren and he loved them. They had given him strong assurance that Christ had redeemed them from sin, and that they loved the truth of God. His words to them are not harsh, but kind and tender. Endearingly he says to them, "I beseech you, brethren." What power for good are in these words. Certainly they would not refuse to hear him now. "The churches of Asia salute you." "All the brethren greet you." "The grace of our Lord Jesus Christ be with you. My love be with you in Christ Jesus. Amen." All this he said to the church at Corinth, which he knew at that time to be in disorder. How many heart aches, church troubles, divisions in churches would we hear of if this spirit predominated?

We are not making a plea for disorder in churches in what we have said. But there is a scriptural rule given by which wrongs shall be righted, disorders removed, and the church purified if needs be. Two wrongs will not make one right. It is to the law and the testimony we must go, and by it we must work if we would accomplish good. If we would know how the church is to get rid of disorder in doctrine, or in practice, let us examine what the law of God is relative to this. The seven churches of Asia afford us ample instruction. Out of the seven churches, only two were found blameless before God, Smyrna and Philadelphia; all the rest were found wanting. But how impressive is the silence concerning how one of these churches should proceed to deal with another sister church. He that had the seven Spirits of God, and the seven stars, laid down a wise and safe rule for all time.

The apostle John was directed to write to every one of the seven churches of Asia according to their, then, present state and circumstaces, and to address each letter to the minister of the church, called the angel of the church, because they are the ministers of God. We understand from the admonition given at the close of the address to each church, that the things written therein are to be applied to other churches of Christ, in every place in every age. Then how important that admonition: "He that hath an ear, let him hear what the Spirit saith unto the churches." The minister of the church should heed this admonition himself and instruct the church in the same. And as we find that the Spirit did not instruct any church to intermeddle with the affairs of another church, or to withdraw from her, we should refrain from such a course. Christ is the King, the Judge, who says to the rebellious church, "Repent, or else I will come unto thee quickly." It will be sad enough for that church which repents not of her wrongs when He comes as a swift witness against her. This business is not delegated to pope, synod, presbytery, association, council or church. To exercise it is a usurpation of authority over the church of God, and the church of churches involve themselves in disorder when they attempt it.

The church is the highest ecclesiastical authority on earth. And Baptists more than any other people on earth should respect it, cherish it, revere it, and be the last to trample upon it, to dishonor and disgrace it. This is the free and independent church which Christ gave to us, and which stands amenable to Christ alone. To Him she must render a strict account for her demeanor in all things. He will warn, and will rebuke, and will dreadfully scourge His church for her wrongs, and when it becomes necessary, because she stubbornly refuses His entreaty, He will remove her to the foundation, and that church will become extinct. This has been the sad result of many once prosperous churches. We have lived to be a witness ourself of this in a few places, where once the church prospered.

How urgently the Spirit strove with those erring churches of Asia to have them remember from whence they had fallen, to repent and return to their first love, lest He should come unto them quickly and fight against them with the sword of His mouth. Most terrible indeed were His threatenings, and certain were the judgments of the Lord against the church that refused to hear His warning. And all should consider whose right it is to reward, correct, or unchurch the church of Christ. The Lord only can remove His blessings from the impenitent church, take from her His ministry, and come in a way of judgment against her. The church is under His special care, He is head over it, and to Him alone she is amenable. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?" "How shall I curse, whom God hath not cursed, or how shall I defy, whom the Lord hath not defied?.' And who can set aside a church whom the Lord has not disowned? As easily could Balaam have cursed Israel, whom God had not cursed, or could you bind the sweet influence of Pleiades, or loose the bands of Orion. The mighty Prince of Judah walks in the midst of the golden candlestick, they are His, and He opens and no man can shut, and He shuts and no man can open.

To arraign a member before the church for misdemeanor is a sad thing to do; to deprive such a one of the privileges and fellowship of the church is a very serious thing: yet it may be necessary to do so, as it was in the church at Corinth; but we have the authority and the precedent where all such necessities arise. But to cast out a whole church, or an entire association of churches, is without authority or precedent in the word of God, and to do so is to usurp authority over an independent church of Christ. Churches should be allowed to manage their own business, discipline their members, and decide whether they will go into the association or not, etc. When Christ founded His church He made her the highest court before whom an offending brother could be arraigned; in fact, the only court on earth. The church is certain that she, herself, can be held accountable for her acts to none but Him who reigns over Zion most righteously; for there is no tribunal on earth before whom she can be brought.

It has been thought by some that when a church departs from the order of the gospel, the church another church may proceed with her under the rule given to the church for the disciplining of her members. (Mat. XVIII, 15-18). But here we find that in case the offending brother will not hear him, that brother, and neglects to hear the brethren who labor with him for reconciliation, the next thing to be done is to tell it to the church, and if he will not hear the church, let him be unto you as a heathen man and a publican. But if the offending church neglect to hear her sister church, then to whom shall she tell it? To the association? What sad mistakes have been made by such a course. Churches have been divided; the bounds of fellowship have been fixed; good and orderly brethren have been denied the communion and fellowship of their brethren; and all this, too, without a word or a precedent in all the Bible for it. It is perfectly right for churches to confer with one another, and advise in matters of general importance which is for the good of all and the glory of God, and for this we find example. When the brethren and churches were being troubled, and confusion reigned because of departure in faith, and "Paul and Barnabas had no small dissension and disputation with them," it was determined that they and certain other brethren should go up to Jerusalem unto the apostles and elders, and that the matter be fully investigated, determined upon, and the controversy settled. When they were received of the church and the apostles and elders, the matter was laid before them, and when it had been fully considered they passed upon it and this was the end of the trouble. No one or any number of the churches passed nonfellowship resolutions against the church at Corinth, the churches of Galatia, or the five churches of Asia, on account of the disorder that had crept in among them. Not a word did the Spirit say to any of the seven churches about their bringing any of those churches to an account for their departures. No threat is implied or warning given that they will be dropped from the fellowship of churches if they "repent not, and do the first works." If the churches could get along then without wholesale slaughter of churches, they can yet. We are living under the same dispensation, the same law, and the same God given rights and privileges vouched safe to us by Heaven's royal King. Our loyalty to Him consists in faithfully and fully executing the law of His kingdom. We have no right to enact laws to meet what might seem to be cases of extreme necessity. There are no such cases unprovided for in the law divinely given to the church. Every safeguard has been secured to her, to the end that "the gates of hell shall not prevail against it."

Wherein the man of God is thoroughly furnished unto all good works, the church is perfect, thoroughly furnished to the same end. As said the apostle, "For whatsoever things were written afore time were written for our learning." Certainly, then, this graphic address to the seven churches of Asia is for our learning also. By it we learn of the sacred compact of the churches: the bond of union that made them one in the kingdom of God. We learn also that each church recognized the rights of every other church, and that Christ was the one sovereign over them all. As the church in Smyrna did not "bring the church in Ephesus to an account," because they had left their first love, and as the church in Philadalphia did not ostracize the church in Pergamos, the church in Thyatira, the church in Sardus; nor did she cast out the church of the Laodiceans because there existed in them things that were hurtful to them and displeasing to God, it would be well if the churches elsewhere would see if they are any-where or [illegible] handed to cut off a church, Christ has planted [illegible]

their [illegible]

W. T.

EXTREMISTS.

Moderation or sobriety of thought, purpose and action is true proof of a sound mind and enables its possessor to attribute to others the merit they are entitled to, and withholds from unworthy persons any reward from their pretentious claims. The man that calmly considers the subject presented in all its bearings will accord to every one what belongs to him in a far juster sense than an intemperate, hasty person will do.

The true mother scorns the idea of dividing the living child, and will sacrifice all her pleasure to preserve its life; while the spurious mother will readily agree to a division of the child into parts, and hence its destruction to obtain an apparent victory over the true mother.

A false position calls for unsound methods to prosecute it, and the spirit of those holding it will seize readily all opportunities to insure their success; while if one's position is a sonnd, scriptural one the plain, manifest written meaning of scripture will sustain it. In the writing and preaching of the Apostles, which furnishes us the amplest scope of argument and interpretation of scripture, we do not see any far-fetched arguments of theirs to sustain their positions, but they use the scriptures in their obvious meaning. A position that the clear signification of God's word will not sustain should never be taken.

These remarks are made with reference to two extreme tendencies showing themselves among our people. One is what they call a time salvation. The other is the term, the absolute predestination of all things. Neither one of the phrases belong to the Bible, and I see no necessity for the use of either one. If a position you are inclined to contend for is not described and defended by Bible language, wisdom would suggest an abandonment of the position. We do well to hold fast the form of sound words supplied by the Holy Ghost.

Those advocating their view employ the phrase, time salvation (which is not found in the scripture) to prove that all the salvation we now have is dependent on the act of the creature, or is conditional. Such as use the phrase, the absolute predestination of all things, endeavor in the view of the opposing party, to overlap predestination beyond its scriptural meaning as they understand it.

Salvation is either of the Lord exclusively, or it is of man exclusively, or it is of God and man conjointly. If it is of the Lord—then man is the beneficiary only, or he is saved. If it is altogether of man to save himself then how much was he lost? If it is both of God and man conjointly that he is saved then honors are divided, God having part and man a part. If there are two salvations—one a time salvation or present salvation which is temporal, and the other an eternal salvation which is spiritual, the first of man, and the second God, where is the scriptural proof of it? One says work out your own salvation with fear and trembling. Is this a time salvation? Is it not work out your own salvation, and not that of another man? But do you ever work out your own salvation, if God does not first work within? How will you separate that from all the salvation there is for you? Is it not proof of your salvation forever? What better proof have you of your final salvation than that you are now saved? If you are not now saved what proof have you that you ever will be saved? Does it not require the same grace to save you now that it will next year, or the last year of your life, or at the end of your life?

But is there not a common salvation? (See Jude 3rd verse! Yes, and it belongs to all the household of faith equally, and therefore is common to them all, or is as much to one as to another in the sense there is no difference.

There are exhortations in the scriptures setting forth and urging the necessity of watchfulness, prayer, obedience to the truth, carefulness in maintaining good works. If we walk after the flesh we shall die. If we through the spirit do mortify t[illegible]deeds of the body we shall live. In [illegible]remble. [illegible] Lord's commandments there is great dead being

we ar[illegible]

reward—without Jesus we can do nothing. He makes His own word effectual. The spiritual minded give good heed to that word. Every man receives according to works whether good or evil.

We understand that those opposing the absolute predestination of all things rosort to this phrase—a time salvation conditioned on our performance of good works. But why coin such a phrase? Is it not better to cleave to God's word interpreted in your own experience that without Jesus ye can do nothing.

Why on the other hand is the word absolute added to the word predestination or prefixed thereto? Does not this scriptural word predestination express enough? No man can predestinate anything. A man may determine he will do so and so to-morrow, but that does not predestinate it at all. He may die before to-morrow. Even if he should live and do all he purposed, he did not predestinate it. The devil cannot predestinate anything. God only predestinates it. Nor does predestination ever lead any one down to hell, or cause any one to go there. Whom or all that God foreknew he did predestinate to be confronted to the image of His Son, or that they should be holy and without blame before Him in love.

While those using the word absolute insist that it is used only to explain what they mean, is it needful to use this word to explain what the scriptures mean? If so why did not the Holy Ghost so use it? Those using the language and holding it declare that they do not charge the Lord God with any collusion with wickedness. They hold that God is not the author of sin in any sense but that he uses and limits it to glorify Himself therewith.

Neither party is willing to accord to the other what it really means. Those that hold to a time salvation surely believe that the Lord reigns, that He is a righteous sovereign above all, that He does all His pleasure, and is righteous in all He does. When they speak of a time salvation they do not deny that God is the author of it, do they? When Daniel was cast in the lions' dens surely they hold that the reason they did not hurt him at alll was because God shut their mouths. When the flame could not hurt the Hebrews they surely would say it was because God quenched the violence of the fire. These deliverances were in time but God delivered them. All the salvation that we have is now in time, is it not? When Jonah was brought out of the deep it was in his time or day, but it was the Lord that did it.

Was it, or is it on condition that we receive salvation? Do we earn it, or pay for it? We say that God works in His people both to will and do. No doubt Jonah's distress moved him to pray, and the love of God in Daniel caused him to pray, and the grace of God in the three Hebrews caused them to confess the Lord in the presence of Nebuchadnezzer, and refuse to worship his image. Baptists surely all agree that the Lord works all our works in us that are good works. If He leaves us to ourselves we work evil works. If we deny Him He will deny us. If we honor Him He will honor us. But what man in his right mind will contend that if we sin God has caused it, or if we obey Him we are the author of that obedience?

Why not leave off on each side these objectional, unscriptural phrases, and seek the peace of Jerusalem? Do nothing for strife or vain glory. Cast no stumbling block in a brother's way. Lay aside all anger, wrath, malice, guile, etc., and desire the sincere milk of the word, as new born babes, full of love and good will that ye may grow thereby.

Let the exhortation of Paul striving together for the unity of the spirit in the bond of peace guide our conduct one toward another. Why should we not pray for the peace of Jerusalem? Be pitiful, be courteous. Love is of God who is the author of peace, and who hates sfrife and discord, and those that sow discord among His people.

P. D. G.

REMARKS.

The three foregoing articles are from the pens of the editors of Primitive Baptist periodicals, published in different sections of country; and no doubt they voice the sentiments of thousands of sound, peace-loving and God-fearing Baptists, scattered throughout their respective sections. I think, also, they have expressed the sentiments of a majority of the Baptists of Texas. I do not know what effect these extreme measures are producing in other places, but where I have observed them in Texas, they have caused discord, strife and wide-spread destruction; churches are being torn asunder, and worthy and godly members deprived of church privileges because they will not bow to these unscriptural and unholy practices. I feel rejoiced deep in my heart that such a spirit of non-forbearance does not prevail in our aasociation and many others adjacent to us. May God in His mercy deliver us from ever being party to such wholesale destruction of the peace of Zion. H

Dear Brother Sikes:—I have just received The Advocate of Truth for Dec. 1st, and have noticed especially your article in reply to those who charge unlimited predestinarians with keeping up a continual war on the subject. Your article, I heartiiy endorse, and no doubt a great majority of Primitive Baptists in east Texas do the same. I have been well acquainted with and preached among the churches and at different times served as pastor a dozen or more of the churches in the Fellowship and Sulphur Fork associations; and those churches and preachers with little exception have held to the doctrine of unllmited predestination.

In the Sulphur Fork there are 17 churches, with an aggregate of 533 members, with ten ordained ministers; and in the Fellowship 14 churches with seven ordained ministers, and although the doctrine has been continuously preached through our ranks, there has not been a single non-fellowship resolution proposed, much less adopted by any of these churches. And when brethren of limiten views on the subject have come among us preaching, we have ever treated them with due respect as brethren and helped them on their way. However if one should come railing or endeavoring to get up non-fellowship resolutions, he, of course, could not expect to be so well received.

While there has been an occasional one who did not receive the doctrine in full, still we have lived in peace so far as predestination is concerned. For my own part, I have never felt to non-fellowship a brother because he did not see predestination as I do. But when one insists on putting words into my mouth, or putting a construction on my language to make it mean what he wants to charge upon me and what I continually deny, I must admit that my fellowship is considerably impaired for him. I am not ashamed of the doctrine as contended for in The Advocate, but on the contrary have loved it to the extent I have been enabled to understand it ever since I have had a hope. There is little probability of my views on the subject ever undergoing a change, as I have for several years been hearing and reading the arguments pro and con and examining the claimed scripture proof, and to-day I feel more confirmed and settled if possible in the doctrine than ever.

Dear brother, I have not written the above for publication, but if you should conclude that it would be of any worth in The Advocate, I am not ashamed to see it in print. I have several times felt a desire to write something for your paper, but having an fflicted companion, and many other hinderances, I have not been able to do so as I have told you before.

May the Lord in mercy continue to sustain you by His grace, in which I know you trust, is my prayer.

Yours in the fellowship of the gospel,

H. B. Jones.

Mt. Vernon, Tex., Dec. 1, 1901.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, bildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.
Associate Editor: Elder W. LIVELY, Box 87, Opelika, Ala.

TIDWELL, TEXAS, JANUARY 1, 1902.

SALUTATORY.

It is with a deep and I trust sacred feeling that I again enter this field to become associated with bold, meek and yet unflinching soldiers of the cross of Christ Jesus our Lord; to be willing to "contend for the faith which was once delivered to the saints;" to attempt in my feeble way to wield the sword of the Lord and of Gideon, and to labor for the comfort of Zion and the edification of saints, even the saints of the most high God. To expose the false systems of men and devils in the spirit of meekness and love: and to use the weapons of our warfare which are not carnal but spiritual to the pulling down the strongholds of satan. The truth, the whole truth and nothing but the truth shall be our motto and watch word, knowing and having been assured in our own minds that it is mighty and will prevail. I would further say now to the dear readers of THE ADVOCATE OF TRUTH that I shall spare no pains nor labor to write to you of the things of this salvation which is common to all the Lord's children, and endeavor to stir up your pure minds by putting you in remembrance of these things, though you be established in the present truth. I hope our union in this relation of communicating may be lasting and sweet and dear, and it may be for your good and the glory of our God.

I am yours to serve in the gospel of Jesus,

W. LIVELY.

Opelika, Ala., Dec. 3, 1901, box 87.

Our readers will see from Elder W. Lively's salutatory elsewhere in this issue, that he is now associate editor of THE ADVOCATE OF TRUTH.

Elder Lively who is well-known as a staunch advocate and defender of the doctrine of God our Savior, has kindly consented to join us in our editorial labors, by which we feel greatly encouraged and feel that our readers will be greatly edified and strengthened, and we trust that the cause of our Heavenly Master honored and His great name glorified.

Any one desiring to correspond with Brother Lively will address him as found in the editorial heading. Brother Lively will also receive subscriptions to THE ADVOCAVE OF TRUTH. H. & S.

WHICH?

"The signs denoting the Old Baptists are:

1. "They believe that Christ died for the elect only.

2. "They are called Gillites.

3. "They preach the gospel before the unconverted, but rousing appeals to their consciences on the subject of conversion did not constitute a part of their public addresses.

4. "They were accused by their opponents of Antinomian tendencies.

5. "They dwelt much on the decrees and purposes of God, and dived deep, in their way, into the plans of Jehovah in eternity, and thereby brought to light, as they supposed, the hidden treasures of the gospel.

6. "The Philadelphia Confession was their standard for an orthodox creed.

7. "They were all professedly Calvinistic in their doctrinal sentiments, yet did not like the name 'Calvinist,' because they did not hold to all the doctrine of the reformer.

8. "They ascribed the whole work of salvation to God alone.

9. They addressed themselves in their discourses more to church members than to those outside. * * *

19. "Revivalists who were to play upon the passions, please the carnal mind, and augment the members of the visible churches, were unknown among them.

20. "There was not an agent for collecting funds for any object of benevolence or literature among them.

"The foregoing marks or signs apply as well to the Old School Predestinarian Baptists of to-day as they did to a description of them by Benedict fifty years before his book was written. Just what he said of them then the world says of them now.

"The signs given by him of the Arminian or 'Missionary' party are about as follows:

1. "They believed in a general atonement.

2. "They charged Orthodox Baptists as being Hyper Calvanists.

3. "They caused divisions and debates by their new doctrines.

4. "They did not dwell in their discourses on the doctrine of depravity, election, divine sovereignty, final perseverence, etc.

5. "They were bitter in their feelings against the doctrine of election, and readily assailed it, in season and out of season, by reason and ridicule.

6. "Their method of preaching changed into the above named order by the adoption of the Fullerite doctrine.

7. "They lowered the standard of orthodoxy, and taught their hearers to pay no attention to the doctrines which are advanced by their ministers.

8. "They sought, by modes and manners and eloquence of their ministers, to engage the attention of the people, more than by their doctrinal expositions.

8. "They sought to bring forward those things which were pleasing to young people, and which would collect large assemblies, and enable them to compete with their neighbors in numbers and style.

10. "Their preachers refrained from preaching the old-fashioned doctrine of predestination, because it sounded harsh to sensitive ears and was unpopular with the people.

11. "They were opposed to hearing the primordial principles of the orthodox faith discussed.

12. "While consenting, at times, to an orthodox creed, they were moderating its principles, and stripping it of all force and meaning."—(Hassell's church history, pages 764 and 765.)

The extracts quoted here from Hassell were gleaned from "Benedict's Fifty Years Among the Baptists." I have copied them that our readers may see some of the characteristics of both the Old School Predestinarian Baptists and the New School "Missionary" Baptists; also that they may see some of the marks of distinction between the two orders. Hassell said these same marks applied to the Old School Baptists in 1886, when he published his history, and I believe they still apply to them.

I want to examine some of these marks, both of the Primitives and of the Missionaries, and see who they are applicable to at present; and if on examination we find some among us who have espoused the Missionary cause, and have adopted the Missionary tactics, so far as I am concerned I would be glad that they would go home and quit hiding behind the time honored name of Primitive Baptist, while they cause widespread desolation and confusion with their hybrid doctrine.

We shall not review all of these points of identity, as some of them are not prominent marks of distinction in the present disturbance among Primitive Baptists.

The fourth mark of the Primitive Baptists is, "They were accused by their opponents of Antinomian tendencies."

The Antinomians, it is said, held to doctrines which superceded the necessity of good works. Now everyone who has kept himself well-informed, knows that no such charge is being alleged against those who are rallying around the standard of "free will" and "ability," and declaring war on unlimited predestination; for should such a charge be brought against them, they could reply, No, we believe that every child of God has power given him in regeneration to keep all of God's commands, and if he will only use that power in obeying, he can induce God to bestow many spiritual blessings on him, which he would not receive did he not make use of his free will and ability. Hence this mark of the Primitive Baptists will not apply to them. But what about those who believe in salvation alone by grace and unlimited predestination. It has been only a short time since there was a tirade of abuse hurled at the advocates of that doctrine, in which the writer said "You could not be responsible to your God, since you say all you do is predestinated by Him; hence there could be no responsibility, unless your God has predestinated that you should do or say things and then make you responsible for them." This is equivalent to saying that we hold to a doctrine which supercedes the necessity of good works, just because we believe and maintain that all things were eternally embraced in God's infinite wisdom and limitless purpose, and that nothing can take place in any way different from the way it was embraced therein. The above extract is only one of a number that might be produced on this line, to show our identity with the Primitive Baptists of former years. Now this was intended as a thrust to the discomfit of the Primitive Baptists, but it only serves to identify them with the Baptists in former years.

Yes, my dear brother, the Lord has predestinated that the wrath of man shall praise Him, and the remainder of the wrath He will restrain. Again we are reminded in this of the truthfulness of the apostle's language, which says, "We know that ALL things work together for good to them that love God; to them who are the called according to His purpose."

The fifth mark given is, "They dwelt much on the decrees and purpose of God, and dived deep in their way, into the plans of Jehovah in eternity, and thereby brought to light as they supposed, the hidden treasure of the gospel." It is very plain to whom this mark belongs without comment. Unless you would call bitterly assailing the doctrine and branding those who advocate it, as "fatalists" and "heretics," dwelling on the doctrine, those who are raising bars of nonfellowship can not wear this mark of identity; so it like the other one will have to fall to the lot of the unlimited predestinarians, for they do believe and preach the decrees and purposes of God.

The sixth mark is, The Philadelphia Confession of Faith was their standard for an orthodox creed." This mark will not apply to our limited brethren, for some of them have declared a nonfellowship for the article in it on the decrees of God, and some, who are regarded as representative, have publicly announced that they never did believe it. And, in fact, all who are in opposition to the doctrine of unlimited predestination and salvation alone by grace had just as well declare in plain terms that they don't believe in the London Confession, for they are opposing the doctrine it sets forth. We submit to the cannid reader to decide to whom this mark of identity belongs, and rest assured those who are still maintaining the ancient landmarks inviolable are the Primitive Baptists of to-day.

The seventh mark was, "They were ALL professedly Calvinistic in their doctrinal sentiments, yet did not like the name 'Calvinist,' because they did not hold to all the doctrines of the reformer." "The striking, the peculiar feature of his (Calvin's) system," says Prof. G. P. Fisher, of Yale college, "is the doctrine of predestination" All who know anything about Calvinism know that unlimited predestination occupied the most conspicuous position of all the doctrinal principles set forth by Calvin, And as a distinguishing appellation of unlimited predestinarians, "Christ has

W. T.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, FEBRUARY, 1902. NO. 11.

LOVE'S PURPOSE.

This day twelve months where will I be?
I'm sure I cannot tell;
I thrust my hand in His right hand,
Who doeth all things well.

This day twelve month, before the throne,
I may the story tell,
How Jesus washed me in His blood,
And rescued me from hell.

This day twelve months, in garments white,
I may be with the throng,
Cleansed in the fountain of Christ's blood,
To sing redemption's song.

This day twelve months, I yet may weep
With those who weep and tell,
Through sorrows sore we reach the door
Where joy and gladness dwell.

Master, I'm poor and in distress,
My griefs to Thee I tell;
Hungry, and cold and comfortless—
My wants Thou knoweth well.

To God my all I now commend,
Trust Him in every ill;
Leave all the future in His hands,
And yield to Him my will.

Thy faithfulness doth reach the clouds,
Thy wonders who can tell;
In desert lands the streams break out
Thy promise to fulfill.

Young lions cry to Thee for help,
Yet lack and suffer ill;
But children's wants shall be supplied,
For Thou art faithful still.

The winds and clouds and lightning flash,
Obey Thy sovereign will;
All projects and all things do work
Thy purpose to fulfill.

Deep unto deep are clasping hands,
Thy billows o'er me roll;
Yet in them all is God's design—
Love's purpose to my soul.

These very waves and restless winds,
Which toss me o'er and o'er;
But fill the canvass of His love,
To waft me to the shore.

Komoko, Ont. J. LINCE.

OUGHT INFIDEL PUBLICATIONS BE PROHIBITED BY LAW?

[The following verbatim report of a speech by Elder H. M. Curry before the National Normal University, in Lebanon, Ohio, on Thursday, Dec. 15th, 1892, is published at the request of many who heard it. The circumstances that called it forth was a speech from a gentleman advocating the prohibition of Infidel publications by law.—ED.]

The question involves the most sacred rights of men, and the most vital principles of human government. I take my stand upon the side of truth, justice and freedom. I am not an infidel; but suppose I were one, would that subject my conscience to the dictates of other men? Would that take from me the inalienable rights to which I am born, and which are vouchsafed to me by all right principles of government? So far as human legislation is concerned I have a perfect right to worship any god or no god, just as my conscience might dictate. I have a perfect right to confess or to question any creed, any religion, or any book, notwithstanding any claim that either may make to divine origin. If I should not believe the Bible I have a right to say so, and no one has the right to prohibit me from publishing to the world my reasons for not believing it.

This nation is not owned by a church, nor creed, nor any body of divinity. This is a purely secular government, a government for the people, without respect to any shade of religious belief whatever. Let us forget then for a short time that we are Methodists, or Baptists, or Presbyterians, or Catholics, and remember that we are men and women, American citizens, living under a constitutional government, which declares that all men are created free and equal.

First, then, so-called Infidel writings are not so baneful to society as is generally supposed; but, on the contrary, they have been and continue to be a positive benefit. We are too prone to judge the music by the amount of gilding on the organ pipes. We are too apt to forget that gold is gold, whether in the leathern pouch of the begger, or in the silken purse of the king. We should remember that truth is truth, though it fall from the lips of the Infidel; and falsehood is falsehood, although served in the name of Christ from the silvery tongue of a pious priest. What evil is found in such writings, per se, that they should be denied publication? Where is the example of a man being inspired to commit suicide, or to take the life of another, by reading the "Mistakes of Moses?" Who ever heard of a young woman, just in the bloom of youth, being incited to drown herself, or to elope with a worthless lover, by reading Voltaire? Where is the example of young men being incited to burglary or highway robbery by reading "Hume's Essays?" Who ever heard of men being incited to arm themselves with fire and sword for the purpose of suppressing false worship by reading Paine's "Age of Reason?" But turn to history, turn to our daily papers, and there are thousands of examples, of every specie and shade of crime, in which the unfortunate actors were incited to the destruction of themselves, and of others by reading some modern novel, some religious fanaticism, or some newspaper romance, written, nine times out of ten, by some professor of the christian religion. It is claimed that such writings make Infidels of the people. This is the merest assumption. Thomas Paine, Voltaire, David Hume, Diderot, and many other illustrious men, were driven to renounce the christian religion by the abominable practices of the so-called "christian church." The abuses of the name of the christian religion have led more thinking men to question the truth of the Bible than all the Infidel books ever published.

This class of writings has promoted literature and art, science and civilization. As soon as the astronomer began to scan the heavens, the so-called church branded his noble forehead with the word Infidel. As soon as the geologist began to read the history of the earth in books of stone, the same anathema was hurled at him. When men in the realm of political and moral science began to question the divine right of kings, and the cunningly devised fables of priests, they received the same mark in their hands and in their foreheads. Take away from our libraries of science the writings of Huxley, Darwin, Spencer, and a few others, all of whom have been called Infidel, and what is left is almost worthless. Take from every department of knowledge the contributions of Humbolt, and each is robbed of its brightest gems and most valuable treasures. Did all the priests of Rome increase the intellectual wealth of that nation as much as Bruno? Did all the priests of France do as much for civilization as Voltaire? Did all the clergy of Scotland add as much to the sum of human knowledge as David Hume? Have all the clergy, monks, friars, priests, bishops, cardinals and popes of all Christendom done as much for religious liberty as Thomas Paine? The whole world is better off for his writings. Every sentence drawn from his pen was a blow against tyranny and a stroke for freedom. He was the only man in America, except Jefferson, perhaps, who had courage enough to attack Washington and his State church in Virginia. He saw oppression upon every hand, hypocrisy at the altar, venality upon the bench, and tyranny upon the throne; and with the courage of a true hero he raised his voice and wielded his pen against it all. To his writings, the "Age of Reason" not excepted, even more than to Roger Williams, we owe the religious liberty of this nation. The charity of Williams was not extended to men who denied the Bible or suspected the divinity of Christ. It was not based upon the rights of believers who differed in nonessential points; but the charity of Paine was extended to all men, without respect to creed. It was based upon the right of man; and from this exalted position of freedom and patriotism he challenged the rights of kings and priests, and pointed the finger of scorn at every hypocrite in Europe and America.

But the religious people are afraid the Infidel will prove that the Bible is false, and destroy the christian religion. Where is their faith in the divine authorship of the Bible? Where is their faith in the divine origin of the christian religion? Where is their faith in God as the author and preserver of both Bible and religion, when they think the Infidel must be restrained by law to prevent them from demolishing both? If those who profess christianity, and pretend to believe the Bible, would show their faith by their works, others would have more respect for their profession, and more confidence in the existence and character of their God. True christianity does not need any such protective tariff system for its preservation. The current commercial religion of the present day may need such protection, but I am sure that Bible religion does not.

The evidences of the truth of the Bible are written far beyond the reach of Infidels. They are written in the very framework of the universe; written in the earth and in the sky; written in the stones and in the stars; and closer to us still, written in the experience of millions of human hearts. If the Bible should be burned, and the ashes scattered to the winds, the heavens would still declare the glory of God, and the firmament would still show forth his handiwork. If men should hold their peace, the stones themselves would cry out.

Truth has never sought protection behind legislation; neither has it ever sought to suppress error by law. It has always stood upon its own merits; and though sometimes crushed to earth, has arisen again, and in the resurrection has shone forth more brilliant, more convincing, more powerful than ever. Jesus said, "I am the truth." He also said, "I have overcome the world." Truth then has overcome the world; and the victory denies that this measure is for truth's protection. All the interests of the christian religion, both for time and eternity, are centered in Christ; and he said, when brought before Pilate, "My kingdom is not of this world." This was the greatest crisis, from a human standpoint, that christianity can ever be called upon to pass through. Look at the picture: Christ, the founder, the builder, the prophet, the priest, the king, the hope, the life of the christian religion, stood arraigned before the judgment seat of the powers of darkness, to receive the sentence of death. If there is anything in the elements of this world that could contribute to the defense of his kingdom in any way whatever it certainly would have been called into action at this time;

and if in this most trying hour he had nothing to ask of the rulers of this world, we may safely conclude that there never can a period arrive when earthly governments will be required to defend his cause. Christianity is not of the world in its origin, elements, provisions, protection, government, nor destiny. It is of heavenly birth; and by its own inherent heavenly power it shall accomplish its mission in earth.

Infidels, in their efforts against the Bible, have unwittingly increased the general store of human knowledge, and yet failed to add one cubit to the stature of their own cause, or to make one hair black or white. This fact proves conclusively the truth of the Scriptures, that we can do nothing against the truth, but for the truth; that "the wrath of man shall praise Him, and the remainder of wrath He will restrain." Even Infidel writings are among the all things that work together for good to the christian. So we see that some good can come out of Nazareth. Infidel writings have been a potent factor in our civilization, and have been far more beneficial to the race and to the church than religious intolerance and tyranny of creeds.

"All discord is harmony not understood;
All partial evil is universal good."

The proposition is altogether impracticable. What court or tribunal would decide the infidelity of a production? Congress would have to create a sanhedrim for this purpose, and the matter would naturally fall into the hands of the clergy. To favor one sect to the exclusion of all others would be acknowledging a State church, which is an impossibility in America, at least for the present. To form such a council of representatives of all sects and non-professing men would be creating a State authority in matters of religion, which is not only contrary to our Constitution, but would be trampling under foot the blood of our fathers, setting up a beast that would turn and rend us by devouring every principle of freedom we now enjoy.

By what criterion would the matter be decided? You answer, By the Bible. Have men ever agreed upon what the Bible teaches? Is not the world full of quarreling, conflicting sects, all claiming to be the church of Christ, and claiming the Bible to be their guide, yet differing as much among themselves in their ceremonies and government, and striving as much among themselves for the ascendency, as the nations of the earth? Have not dissentions as to the Bible teachings called twenty Œcumenical Councils in less than that many centuries? The Nicene Council, with its three hundred and eighteen bishops and a thousand other dignitaries, the Council of Trent, with its twenty-one years' session, the Synod of Dort, with its numberless representatives from every nation in Europe, all testify that differences of opinion cannot be settled by the Scriptures as a criterion. These facts prove that the measure is absolutely impracticable without creating other evils a thousand times more destructive to public good than all the Infidel books that the world itself could contain.

The proposition calls for the restriction of the liberty of the press: and it is to be objected to upon that account Our Constitution provides that Congress shall make no law whatever abridging the freedom of speech or of the press; and with jealous care of what is almost universally regarded aa a sacred right essential to the existence and perpetuity of free government, a provision of similar import has been embodied in each of our State Constitutions; and a constitutional principle is thereby established, which throws a shield of protection around the free expression of opinion in every part of our land. Does this oneness of sentiment of the great and good men who framed our government argue nothing against this measure? They were men of the broadest experience, the ripest wisdom, the purest motive, and the profoundest statesmanship; and they with one accord declared that the press must be free. But we forget the experience, wisdom and prudence of our fathers, and are carried away into the merest religious setimentalism. Reformed drunkards, playing the role of evangelists, are wanting to dictate to the legislative assemblies of this nation; religious fanatics are laboring to manufacture all public opinion; and what has not been manufactured by them they desire to have prohibited by law. They want to dictate by legislation not only what free citizens shall drink, but what books they shall publish and read. These principles of prohibition are not found in the Bible—they are not found in the right elements of government; but they may be seen recorded upon almost every page of the Koran of Mohammed, which has found its way into our language and our homes through the enterprise of thg Foreign Mission work.

To the freedom of the press, more than to any other institution, we owe our civil and religious liberty, and every advancement of science and art. Look at England a century before freedom of the press, and then look at it a century afterward. Not only England, but the whole world, was sunk in the grossest mental and moral darkness. Priests and monks monopolized every particle of information. The foulest licentiousness, the most intolerable tyranny, the most wicked cruelty, the most detestible fraud and violence, existed in the land. All orders of men were plunged in the deepest superstition and ignorance; they were led like idiot slaves by their religious and political masters. The blind led the blind, and all had fallen into the pit where there was no order, no peace, no morality; but priestcraft and ignorance, like two hideous monsters, ruled gloatingly over the whole. But as the sublime command of the Most High penetrated the original darkness of the universe, so the freedom of the press penetrated the darkness we have just surveyed. It said, "Let there be light; and there was light." Restrict the freedom of the press, and affairs will soon tend to the same deplorable condition. But one may say that such a slight restriction as the one proposed cannot do any harm, but must do a great deal of good, by suppressing Infidel literature. This restriction would be one step downward, and this step would call for another. A small leak will sink the great vessel. A match burned Chicago. Give this measure an inch, and it will take a mile. An ounce of preventative is better than a pound of cure; so keep the freedom of the press inviolable, as a certain preventative of all the train of evils that must necessarily follow its abridgement.

This proposition is barefaced religious intolerance; and what could be more hateful to a christian, more obnoxious to an American citizen, or more antagonistic to free government? Something occurs every day to remind me that the spirit of the Inquisition still slumbers in the breasts of the people. True, it has lately ceased to burn alive, to saw asunder, to lash the back, to bore the tongue, to cut off the ears, to build dungeons and erect gallowses; but it comes with the face of a lamb, and modestly, meekly, piously requests that the press be surrendered to its control—that the most sacred rights of man be laid at its feet. The spirit that would deny the Infidel the liberty of the press would forbid him the freedom of speech, and as a last resort would burn him at the stake. The leading creeds of the world, whether Catholic, Protestant, Jewish or Mohammedan, have arrogated to themselves authority over the consciences of men, and have taken upon themselves the Herculean task of ridding the world of heresy, Infidelity and all false worship; and in their vain attempts to accomplish their utopian whims they have filled the earth with blood. The prlnciples of this resolution are children from the womb of Infidelity itself, cradled in superstition, nurtured in intolerance, and grown old in their father's business, and are calculated to raise up and dignify a religious aristocracy, to prostrate the rights of man, and eventually to repeat the dreadful scenes of persecution which in past ages have drenched the earth with human gore.

The gentleman who advocated this proposition from this stage had a great deal to say about a law for blasphemy. Concerning this allow me to relate an incident. The makers of the Presbyterian creed caused Servetus to be arrested for blasphemy. Calvin was his accuser. He was condemned to death by fire. He was bound to the stake, the fagots were lighted, and for awhile the wind carried the flames away from his body, so that he slowly roasted for hours. At last the flames climbed around his form; his murderers beheld through fire and smoke a white heroic face.

There they watched until the man became a charred and shriveled mass. Law against blasphemy banished liberty from Geneva, and there was nothing but religious intolerance left. Hear another, and then draw your conclusions. A few centuries ago a serene and noble man made his appearance in one of the eastern countries. None had ever seen one like him before. He was wiser than Solomon, he was meeker than Moses, he was more patient than Job, more faithful than Abraham, more loving than Jonathan, and more prayerful than David. When he was reviled he reviled not again, and no guile was found in his mouth. He was not in sympathy with the popular religion, so he was arrested and brought before the judgment seat. The priests were his accusers. They testified, "We have heard him blaspheme;" and upon this charge he was put to death. This man was Jesus, the founder of the christian religion. What need we further witness to see that all laws defining and punishing blasphemy were passed by impudent bigots, and ought to be repealed at once by honest men?

Now, of the things spoken this is the sum. This measure is the embodiment of every evil, both civil and religious, that could possibly come upon a nation, and merits the contempt of every loyal citizen; so let every honest heart unite in willingness to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."—*Signs of the Times.*

It is a question in my mind when I think of the conduct of some of our brethren with regard to preaching and with-holding. Some think that some truths in the Bible are unprofitable to the household of faith, and should not be preached. Now, the question with me is this: The spirit that prompts such a course, is it of Christ or is it of anti-Christ? And is it possible that God has truth written by inspired men that is useless and unprofitable to the saints? I must answer as I see it that I do not think that any truth concerning our God or His salvation is unprofitable to God's children, for it is positively said that the truth shall make us free. How? By with-holding and hiding it and failing to preach it, or denying? This seems to me to be the most absurd doctrine that I ever heard; a doctrine, when taught, will weaken and make sick a true child of God. Some of our brethren seem to be very prudent and careful; but is it the right kind of carefulness? It may be as Paul said, "They were somewhat whatsoever they were." Such as this may be done to prevent confusion, but it rather breeds confusion as I see it. The truth, the whole truth, and nothing but the truth should be our aim in writing for the edification of the saints. If God's people are unable to eat meat, Paul said it was because they were carnal and walked as men. He said again, "They that use milk are unskillful in the word of righteousness, meat belongeth to them who are of full age and have their senses exercised to discern both good and evil." Some Baptists, I learn, have gone so far as to pass resolutions not to have the truth of God's purpose preached in their stands, and some have forbidden it to be talked in their families. That looks like the Arminian saying that predestination was a dangerous doctrine; and I admit it is for when preached in the spirit of it, it shakes the old Babel tower and it is destined to fall, and great will be the fall of it. When Baptists assemble in convention, to modify the faith of God's elect, it looks like the counsels of men who would set aside the word of God and make void the gospel of Jesus Christ. I am opposed to such once, now and always, as long as God gives me the vision of His holy word of truth.

Opelika, Ala., Dec. 1901. W. Lively.

ELD. J. R. HARDY.

Esteemed Brother in the Faith of the Gospel of the Son of God:—Though I have been negligent, I have not been unmindful of you and your good letters, but through the pressure of business and other cares I have failed to find the time and a suitable condition of mind to write, and from this cause I have gotten very much behind with my correspondence. This I regret, because I do enjoy reading the good and instructive epistles from my brethren in the Lord. I know I cannot expect a continuance of those letters unless I answer, but I often feel that I am so poorly qualified to write to profit that I hesitate to make the attempt.

I see from the ADVOCATE that you have been traveling among the brethren in different sections since I met you at Mt. Pisgah. In this I can bid you Godspeed as long as you contend for the doctrine as you have in all that I have heard and read from you.

We had a pleasant Association (the Sulphur Fork). The theme of the preaching and conversation being, "Salvation wholly by grace, according to the sovereign will of God."

The text, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God," has, seemingly, been upon my mind with more fullness of meaning than ever before. While I have, ever since I was made to hope that I was a partaker of life in Christ, understood grace to mean a free gift of God bestowed, according to His own sovereign will, upon creatures wholly and entirely unworthy, yet I do not remember having so much thought upon the sovereignty of God in the bestowal of favors or spiritual blessings all along life's experience as of late. Still the Scriptures, as well as my own experience, abounds with evidences of the truth of this. The text declares that "By grace *are* ye saved," which conveys the idea clearly that our present, or daily, experience of salvation is by grace alone, which of course means without any work, worth or merit on our part. It is strange to me how any child of God, in looking back over their past experience, can claim that any spiritual blessing that they have ever enjoyed has been bestowed upon them as a result of any good thing that they have done; or that by the doing of some good or obedient act they have caused God to bestow some blessing upon them that otherwise He would not. (Think of the idea of our causing God to do something). Yet this is a logical deduction from all conditional argument—no less from that of the "time salvation" conditionalist than from that of the fullest Arminian All the experiences of God's children of salvation in time, recorded in Holy Writ ("And whatsoever was written aforetime was written for our learning"), manifests the wonderful, sovereign, saving grace of God. Noah and his house were saved in the ark, the preparing of which he did by faith (Heb. 11-7), "being warned of God of the things not seen." This faith was the gift of God, and this warning was from the same source; in which appears the sovereignty of God, in that this faith came only to Noah, out of the thousands of mankind then living.

The children of Israel also experienced "time salvation," or the salvation of God in time, at the Red Sea. At Moses' command they "stood still." At his bidding they "passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned." All of this they did by the faith of which Jesus is the "author and finisher," which was, and is, the gift of God. These were the chosen people of God, in all their journeyings they moved and halted at God's command. In all His dealing with them, His sovereignty, power, grace and mercy were fully exemplified. And notwithstanding their continued murmurings and rebelliousness God ever had respect to His covenant with Abraham, and remembered all His promises and all the provisions of that covenant, while if He had dealt with His people according to their waywardness in the manifestations of His love and mercy He would have destroyed them. So with His spiritual Israel, of which every heaven born soul is one. They are His covenant people, "A chosen generation, a royal priesthood, a holy nation, a peculiar people."

The word of God the Father to His Son is: "As for Thee by the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water." And then addresses the prisoners: "Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee." (Zech. 9:11, 12).

In all His dealing with this people, as with typical Israel, He remembers His covenant which He has established with the great head of the church, and every jot and tittle of its provisions is fullfilled, including its many great and precious promises. This covenant 'is ordered in ALL THINGS and sure." (2d Sam. 23:5).

"Also I will make Him my First Born—higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him. His seed also will I make to endure forever, and His throne as the days of heaven. If His children forsake my law (The covenant makes ample provisions), and walk not in my judgments, if they break my statutes and keep not my commandments, then will I visit their transgressions with a rod and their iniquity with stripes; nevertheless my loving kindness will I not utterly take from Him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out from my lips. Once have I sworn by my holiness, that I will not lie unto David." (Our spiritual David). "His seed shall endure forever, and His throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven." (Isa. 89:27-37).

The above quotations, I think, embraces the covenant promises of God, which are "Yea and Amen in Christ Jesus to the glory of God." It is said in Holy Writ that "the steps of a good man are ordered of the Lord."

Christ Jesus our Lord (who was man as well as God) evidently was that good man, and we being members of His body and all in Him and joined to Him, our steps are also ordered, and have, do now, and ever will, redound to the praise of God's grace. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This people are chosen, sanctified or set apart, to the end that they "should shew forth the praises of Him who called them out of darkness into His marvelous light." (1 Pet. 2:9). If they should feel at times inclined to do otherwise—to be stubborn, rebellious and disobedient, etc., which no doubt they have all felt in a greater or less measure at different times, yet He is able to subdue their stubbornness and rebelliousness and continue the chastening rod in their disobedience, and hence bring them in personal experience to praise His saving grace, by experiencing His great mercy, and acknowledge His sovereign power. Before any of these things fail in the experience of a single one of this covenant people, then must God the Father have forgotten His covenant promises, and failed in that He has promised His dear Son. Are we weak, in due time Jesus is made manifest as our strength. Are we ignorant, Jesus is our wisdom. Are we sinful, Jesus is our righteousness. "Of Him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."

When it comes to manifest obedience in our walk, I consider that to know our duty, to be inclined to do it, and the act of doing is all included in all these covenant provisions; and therefore of grace, because one of His promises was and is that He would lead and teach His children by His spirit. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." (Isa. 54:13).

"And I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." (Isa. 42:16).

Now, when I sum up in my own experience the many manifestations of God's goodness and mercy, I have to say with Paul, "By the grace of God I am what I am." If I ever saw myself in my true condition as a condemned sinner before God, it was the light God gave that caused me to see it.

If I ever truly repented it was the "goodness of God that led me to repentance." If ever I truly experienced justification in Christ it surely was the great mercy of a covenant God that gave it to me in Christ before the world was, and revealed it to me in time. If ever I was made to see the church in her beauty and anything of the meaning of her ordinances, and had a desire for her sweet fellowship, and a courage to obey the impression to follow the Master in obedience to His command, it was all of grace from first to last. For it was Him that "worked in me both the will and to do" The power was not given me to do all that would be enjoined upon me to do in shewing forth His praise. It has ever been the case with me, "The will is present with me but how to perform that which is good I find not." For about eight years I labored under the impression to declare in a public way the testimony of Jesus. I could have made a world as easy as I could have done it with any degree of satisfaction to my own mind or that of my brethren. This I know by actual experience, for I tried my best for about one year at our meetings. Then I traveled for about three years in Egyptian darkness, until the Lord was pleased to loose the cords and set my spirit free; and then, O my brother, I verily believe it would have been as impossible to have kept silent as it was before to preach.

This is merely a hint at the experience of this poor hobbler, but it all coincides with the way I understand the Scriptures on the subject. And the Scriptures and the experience I have along this line condemns the argument that our salvation in time is conditional, and we are given "power in the spiritual birth to keep all the commandments," and that it is "optionary with the child of God whether he obeys or not." I believe that we have the will only when God works it in us, and we get the "to do" in the same way; and we cannot do until this is the case, and when this is done of God for us, we are sure to do. In this day of the fulfillment of the Scripture which says, "For the time will come when they will not endure sound doctrine, but will heap to themselves teachers having itching ears," etc. In this day of non-fellowship resolutions, many cry "heresy" when this doctrine is preached, but I would say with one of old, "After the manner which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets."

Dear brethren, following the leadings of my mind I have written more lengthily than I expected. I hope, however, that it will not weary your patience too much to make it out. Give my love to Brother Sikes and all the brethren who may feel to inquire after me, and accept my best wishes for yourself. I esteem THE ADVOCATE OF TRUTH as among our soundest periodicals, and wish it God speed, feeling that the Baptists stand in need of just such a periodical among them. As I have several times been requested, and as many or more times felt inclined to write for the paper, you may put this in it if you think it suitable matter. Hoping to hear from you again when convenient, I remain your brother in the fellowship of the Gospel

H. B. JONES.

Mt. Vernon, Tex., Nov. 9, 1901.

ANNOUNCEMENT.

During the holidays Bro. J. C. Sikes and myself at the request of a number of brethren, belonging to Salem church, near Honey Grove, Tex., spent a few days with them and tried to preach Jesus "the way, the truth and the life," and righteously sovereign in all things; and at their urgent solicitation that these things be spoken to them again, Bro. Jas. West of Bonham, Bro. Martin Davis of Edhube and myself agreed to be with them again, if the Lord will, on the 4th Sunday in February and Saturday before. Would be glad to meet as many of the brethren and sisters at that time as possible. Bro. Tatum, can't you be with us again? I felt that the Lord was with us in our feeble attempts to worship Him. While the faithfulness, meekness and tenderness of these precious servants of God, with whom we met, have united my poor heart to them in the strongest bonds of Christian love and sympathy. May they be enabled to stand in the strength of Israel's God, and with reverential fear and godly humility worship our sovereign Lord in Spirit and in truth. "Be thou faithful unto death." "The Lord preserveth the faithful."

H.

The Advocate of Truth.

Published at Tidwell, Texas, on the First day of Each Month.

Entered at the postoffice at Tidwell, Texas, as second-class mail matter.

SUBSCRIPTION PRICE, $1 PER YEAR.

Any person sending us a club of five paid up subscribers for one year, can have the ADVOCATE OF TRUTH one year free. Send remittances by P. O. order or registered letter.

All orders and communications must be sent to the ADVOCATE OF TRUTH, Tidwell, Texas.

All money orders must be made payable at Greenville, Texas, as Tidwell is not a money order office.

We desire that all who write for THE ADVOCATE OF TRUTH do so in a spirit of kindness and use no unbrotherly epithets when speaking of those among us who differ from us. I have heard such epithets as Arminians, semi-Arminians, ashdods, hildads, heretics, fatalists and cant-help-its until I am disgusted with it. We can set forth the truth just as firmly and more effectually without the use of such terms. It is not necessary to make a brother think that we hate him in order to show him his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.
Associate Editor: Elder W. LIVELY, Box 87, Opelika, Ala.

TIDWELL, TEXAS, FEBRUARY 1, 1902.

EXPERIENCE AND CALL TO THE MINISTRY.

At the request of Elder P. H. James of Prescott, Ark., I will attempt to give a sketch of my experience and call to the ministry. I was born in Marshal county, Tenn., on Feb. the 6th, 1859. My mother died May the 7th, 1861. And my father was called out into the war in 1862. There were six of us children and none old enough to keep house. So we were scattered among our connection until the fall of 1865, when my father returned home from the war, all broken down in health, from the hardships of prison life, and had nothing on earth in the way of wordly possessions, except six children; so our school days were spent in the field. When but a child my mind became concerned about spiritual things, and while I had never been to any kind of religious services but very few times, and had never been taught by man to pray, yet in my childish heart I felt a burning desire to confess before God that I was a sinner, and to beg Him to have mercy upon me a poor wretched guilty sinner. What I had ever done to make me feel so guilty before Him I could not tell, yet I felt sure that I was a vile sinner in His sight. My eldest sister had taught me to read, and I would often get the Bible and go up stairs where no one could see me, and read it, and then get in a dark corner and try to pray. At this early age, (for I was not yet more than nine or ten years old) I began to dream of preaching; in my dreams it seemed that I had the scriptures always at my command, and I would always enjoy sweet liberty, and invariably in these dreams, my dear stepmother (for at this time my father had married again) would come to me and lay her hand on my head and say, "This is my preacher." These dreams continued with me until I joined the church and commenced preaching. This feeling that I was a guilty sinner and this desire to pray the Lord for mercy, continued with me. My father was a Primitive Baptist, and often the old brethren would come home with him from church, and they would spend a part of the night in talking of the goodness and mercies of God, and relating their experience. While they were thus engaged, many times have I concealed myself where I could hear them unobserved. I would weep both for joy and sorrow. Joy because they were so blessed of the Lord, and sorrow because I could not feel as I thought they felt. I loved them above every people on earth, and would have given this world had it been mine, to have felt worthy to be with them. When I was in my eighteenth year my father was running a sorghum mill; he was at the evaporator, and I was grinding at the mill. My brother, (now Eld.) W. B. Sikes, came to where we were at work and as he entered the door where my father was he said, "Pa, I am bound to preach." This was all I heard, my heart leaped into my throat and the blackness of darkness seemed to surround me. I stoped the team and ran in to a corn field near by, and fell down and wept and begged God for mercy. I felt that my brother was called to preach, and I was nothing but a poor hell deserving sinner. I dried my tears as soon as I could and went back to my work, fearing that they might miss me and inquire as to where I had been. Thus I went on, I visited protracted meetings far and near, I went to the mourners benches and tried to do everything that they would tell me to do, but could not get any relief. About this time the old Baptists of that country began to stray off into Armenianism, and began to hold protracted meetings. I heard of one of this sort at Old Rock Creek, about nine miles from where we lived, so I went to it: I naturally had more confidence in them than any others, and thought surely I could find relief there. It was being carried on by a Baptist, a Methodist and a Presbyterian. The first opportunity that was offered I went up, but to my astonishment they were just as powerless in my case as myself and the others whom I had tried. I went up the second time with the same results. I grew worse instead of better. They would tell me to say, "Here, Lord, take me just as I am," and many such things, and I would say it, but to no effect. Finally one of the preachers raised me to my feet, and began to beg me to tell the people that I had religion. Here I was converted, but it was to the fact that all such proceedings were an abomination before God. There and then I made a vow that I would never be guilty of going to another mourner's bench, and I kept that vow. The next night when they called for mourners I left the house and went off into a dense thicket. I thought if I could find a low place, I would try once more to pray. I found where a large tree had turned up at the root, leaving a great hole, into which the leaves had drifted. There I got down and buried my face in the leaves and tried to pray, but I could not utter a word. I was too vile to lisp the name of God. I got up from there an atheist; I doubted the existence of God, heaven or hell. I went back to the house in this condition, but did not go in; after meeting I went to stay all night, (or the remainder of the night) with the old Baptist preacher, (Eld. D. K. Lasater). I soon went to bed; as I lay there I felt again a desire to pray. Then I lost all consciousness. How long I remained in this condition I know not, but I was aroused by the appearance of a bright light, the glory of which is indescribable. I looked up and the house top seemed to be open and that light was coming down from heaven. In the midst of it there appeared, as it were, a man nailed to the cross. He came down through the opening in the house top and fixed His eyes (full of love and pity) upon me. I rose up in bed with outstretched arms to meet Him. I felt that it was my Saviour, but it all disappeared and left me in amazement and wonder: I could not tell what it meant. After some time, I thought of my troubles and they were gone; I could not tell when nor where they went. I did not accept it as an evidence of salvation, yet I felt calm and serene.

It was four years after this before I was made to hope that I had a hope in Christ Jesus. One evening I went to spend the night with a friend who was a licensed preacher; we sat up very late that night and talked on the Scriptures, for that was my chief joy. Finally he asked me to tell my experience, I answered, "I have none to tell." He said, "well you have had some thought over the matter at some time, tell me about that." I then told him substantially what I have here written, and when I got through, he was in a flood of tears, he then told me that if he had such an experience as I had he would never doubt any more. This astonished me beyond measure, for I had never regarded it as an experience of grace, but from this time on I would sometimes hope that I had a hope, and so it is with me until the present day. Dearly beloved brethren, if this is not an experience of grace I have none. But if it is, O will you bear with my imperfections and let me dwell in your sweet love and fellowship, and be the least one in the kingdom? Will you not let me stand at the foot of the class and say what little of my lesson I may have learned from my blessed Master? This is all I ask. But back to my childhood dreams; they continued with me. When they first began with me, when I would awake from one of them, when I had been blessed with such sweet liberty to preach the gospel of the blessed Son of God, and the Scriptures seemed to be unfolded to me with such beauty, I would long to be a truly called and qualified minister of Jesus Christ, but had no thought that I would ever preach. I was the least qualified of any one. I was so sinful, so ignorant, and so unlearned. I had never went to school over five or six months, and was naturally very backward and timid. But that desire began to turn into an impression, and I began to shrink from it, but it continued. I was like Isaiah of old, when the Lord said, "Whom shall I send?". He said, "Here am I, Lord, send me." But when the command came to go, he shrank from it and cried out, "O Lord, how long?" But this impression grew stronger until it became unbearable. I could not live and not preach, and could not die to keep from it. But I determined that I would never preach. I was not a member of the church, and I felt sure that I would never preach while I stayed out of the church, so I determined that I would never join the church. But there came a double burden upon me, my duty to follow Jesus in to the liquid grave, and to preach His everlasting gospel. I vowed I would never do it. By this time I had moved to Ky. I finally got sick, and for about a year I was not able to work. I thought I would die. My mind seemed almost destroyed. Physically I was a wreck. I was in the depth of poverty; I had a wife and one child, and I had to suffer the humiliation of seeing them live on corn bread and water. I cared not for myself, but to see them in such poverty was worse than death. I finally was made willing to do anything if I could only be once more in a condition to support my family. I then began to improve, and soon began to get able to work, and began to prosper: but there came over me a feeling that is indescribable: I almost lost my mind: it seemed that this feeling would begin as fire in my heart, and would go all through me. I was building a house, and I got in such a condition that I would quit my work and wander aimlessly about the yard.

I finally concluded that if I had someone to work with me and talk with me, perhaps I would get along better; so I hired Eld. T. C. Hart. But instead of getting better, I grew worse. Friday evening came, and the next day was the meeting time at Pine Grove church, and Eld. Hart was their pastor. I had borne it as long as I could, so when we went to separate that night, I told him to come to church the next day prepared to attend to the ordinance of baptism, for if the Lord let me live till meeting time I would offer myself to the church. So I went and related a part of what I have written herein, and was received and baptized that evening by Eld. T. C. Hart. This was on Saturday before the second Sunday in September, 1887. I had some hope that with this performance of duty I would get relief, but I was mistaken. It grew worse if possible. On Thursday night following, I went home with Eld. Hart from my work, we talked till late that night. After we went to bed I was made willing to do anything that the Lord might require of me. Then I felt a sweet peace come over me, such as I had never witnessed before. It lasted till Friday evening. Everything seemed to be praising God. So on Saturday night before the first Sunday in November, I made my first effort to preach. This was just three weeks after I joined the church. While I found some relief, yet there was a heavy burden that continued with me. I talked with old ministers about it and they could not tell me what was the matter. There seemed to be a great weight upon me, but what it meant I could not tell. Some times I would almost shriek aloud with agony of soul. One day while in this condition, I was in company with (Deacon) C. P. Taylor, and he said to me, "Brother Sikes, I have been studying your condition, and why it is that the older ministers can't explain it. The Lord is preparing you for a great warfare, such as these older brethren have never been called to pass through. In olden times, when a great battle was expected, the soldiers were put to heavy drill and exposed to severe hardships to enable them to endure the hardships of the bat-

tle. I am not a prophet, nor the son of a prophet, but you mark my prediction, there is a great battle before you, and the Lord is preparing you for it." O how often I have been made to look back over my ministerial career, and to think of Brother Taylor's prediction, I have longed to take him in my arms and say to him, blessed art thou, dear brother, for flesh and blood did not reveal it unto thee, but my Father which is in Heaven.

At this time I had decided to move to Texas, so in December of the same year (1887) I started. My father lived in Tennessee, and I came by and stopped a month with him. While there I preached one night, and when I was through, my stepmother came to me (just as she had so often done in my childhood dreams) and laid her loving hand on my head and said, "This is my preacher." At this time my heart overflowed. No one on earth knew of this oft repeated dream but myself, and now it was fulfilled. I took this as another evidence of my calling. While she has passed over the river, yet she still lives in my heart, and her words yet sound in my ears. From there I came to Texas. I landed in Honey Grove on January the 25th, 1888, and put my letter in Sardis church soon after my arrival, and was ordained by the authority of that church on Saturday before the first Sunday in August, 1889. About this time trouble began to come up over the subject of predestination, caused chiefly (I think) by the circulation of a pamphlet published by Eld. Jno. Roe. I shall not stop to dwell on these things, but will only say that what I have suffered is only known to me and my God.

I will now give some dreams or visions which I have had.

When the trouble first sprang up over predestination, I dreamed one night that I was living with my father, and he had a hive of bees. I thought he only had one hive, and part of the bees left the hive and went up into a hollow ash tree that stood near by. My father called on me to get them back in to the hive. I went and examined the hive, it looked very common on the outside, but inside it was beautiful and filled with very pretty honey. I then went and cut the old ash down, and when it fell it bursted open, I went to where the bees were. I found some honey, but it was so mixed with the doat of that tree (for it was rotten inside) that I could not separate it. There was a large nest of red ants in the tree, and they were destroying the honey. When I began to try to get the bees from among the ants, the ants got very mad and tried to sting both myself and the bees, but I finally got the bees back into the old hive. Soon after this I had another dream. I thought that there was a war over the subject of predestination. In the first battle the enemy tried to take refuge behind an old dilapidated building, but I saw some of them fall; after this battle there was a cessation of hostilities for awhile, during which time our positions were changed. When the time came for a second engagement, we had the strongest breastworks that I had ever seen. It was a solid stone wall about twelve feet thick and eight feet high. On the top of this wall was placed a large gun with a hopper over the breech like unto a mill hopper, with a crank on one side of the hopper. This hopper was filled with balls from the size of a water bucket bucket down to buck shot. I was commanded to get on the wall and shoot that gun. When I got on the wall, I saw the enemy only about seventy-five yards from us; all the breast works they had was a thin canvass cloth stretched from one end of their line to the other. I could see their forms moving to and fro through it. I began to turn the crank and the gun began to shoot, that canvass was riddled from end to end, and the whole army of the enemy were torn into mince meat.

Then about seven years ago I had a trio of dreams or visions. In company with Eld. J. H. Fisher and brother J. I. Money, I stayed all night with brother G. W. Herndon (now dead). A short while before this, I had lost my hymn book and bible. That night while preparing to retire I remarked that I never expected to preach again. Eld. Fisher asked, "What's the matter now?" I replied that I had often doubted my calling, and I had now lost my hymn book and bible, and I took it as a providential occurence to show me that it was not my duty to use them. He told me to go to bed and go to sleep. I did so, and while asleep I thought the Lord came to my bedside and took my hand in His. He spoke to me kindly and tenderly and told me my duty, and told me to go on in that duty and I should be blessed. I said, "Lord, how shall I know that this is not a dream, seeing that I am asleep?" He answered, "It shall rain." And at that instant a hard rain struck the house top and woke me up. The rain continued until the evening of the next day, so that we could not get to brother Fisher's appointment. The next night we stayed with brother J. A. Money. That night I was sleeping behind brother Fisher, and I thought the Lord came again and reached over brother Fisher and touched me, I looked up and there appeared before me the most beautiful sight my eyes had ever beheld. It was His doctrine unfolded to me. He asked me if I understood it and believed it, I answered aloud, "Yes, Lord, it is most sweetly and powerfully true." This woke me up. Next morning Eld. Fisher asked me what it was that was so sweet and powerful that I was talking about in the night, and I told him. The next night we stayed with brother William Funderburg, and while asleep, it appeared that we were standing out in the yard talking, and there came to me the largest yellow dog that I had ever seen. He was very friendly with me, and would fondle his head against me. We all went into the house and sat down and continued our conversation; but I got tired and though I would walk out for recreation. When I stepped out I saw that dog; he was laying down. He got up and came at me with the most vicious look I ever saw; he reared up and put his feet on my breast, I had my hands behind me. I drew my hands from behind, and in my right hand was a long keen knife as bright as polished silver. I cut his throat from ear to ear, and he fell down at my feet. I saw the blood spirting from both neck veins with each pulsation of the heart, and his tail was patting on the ground: they grew weaker and weaker, and finally stopped. He was dead. I awoke, and the visions of the three mights came rushing into my mind. In the first the Lord had shown me my duty, and had given me an uumistakable sign by which I might know that it was not a mere dream. In the second, He had unfolded to me His doctrine in its sweetness and in its power. And in the third, He showed me the opposition with which I would meet in preaching His doctrine, and how I would triumph over such opposition. I have had many more such dreams or visions, but time and space forbid the mention of them at this time. This may not be of any interest to some people, but it is to me. There may be some who, like Joseph's brethren, would throw me into a pit or sell me into Egypt, but let them remember the language of Elihu to Job, "For God speaketh once, yea, twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men in slumberings upon the bed; then He openeth the ears of men, and sealeth their instructions." (Job 33:14-16).

Yet, with all of the above evidences, if they be such, I am yet a poor guilty sinner. I feel more and more my dependence upon an independent God, and daily I am made to cry out in my heart, "God be merciful to me a sinner."

„Other refuge have I none,
Hange my helpless soul on Thee.
Leave O leave me not alone,
Still support and comfort me."

Brethren, one and all, remember me in your prayers.

Your poor, afflicted brother,
JONAS C. SIKES.

ADDRESS CHANGED.

The address of Eld. J. A. Campbell and his wife, Lizzie Campbell, is changed from Sunset, Tex., to Tolbert, Tex. Their correspondents will pleaae note the change.

As I indicated in my last communication I would write again, so I will again state that the only true basis of union and true gospel peace must arise and exist upon the true character of the God whom we worship. The attributes or perfections of our God are the springs from whence flow praise. We can never worship God in spirit and in truth unless we know Him, and we can never know Him unless we are gifted with life and the revelation which must come from God only. Hence we praise Him for that gift and for that blessing. What is meant by knowing God? "This is life eternal that they might know Thee, the only true God and His Son, Jesus Christ." How many of us know God? God says, "I am God, and beside Me there is none else." This is true in the full sense of the word. God is infinite in every perfection of His character. He is infinite in knowledge and that means He is familiar with every thing. There is not a grain of sand nor a drop of water nor a microbe, however small, with which Jehovah is not familiar. It is His, He made it and He will be glorified in His creation. But as time and space would forbid in one article to take up all, I will now refer to His purpose, which He purposed in Himself before the world began. We all, who are taught of God and have access to the word of His testimony, know that God is a God of purpose in everything He created; and He created it for a purpose. However deep and inscrutable that purpose seems it is nevertheless so. I could produce line upon line to show how extensive was the nature and character of God's purposes, and from what I have understood, I don't believe there ever has nor ever will be any thing that transpires outside of God's purpose. I will now submit this matter: We say we believe in a God of purpose. Do we believe that God purposed Adam's sins? Now we must believe that God purposed it, or that He purposed that he should not, or that He had no purpose in it at all. Now, if we believe He is a God of purpose, which of the above can we take? We will call attention to the declaration by Isaiah: "Declaring the end from the beginning and from ancient times the things that are not yet done, saying My counsel shall stand and I do all My pleasure." The 45th chapter of Isaiah and the 9th chapter of Romans are twin chapters, as it were, both asserting the same principle—a matter of faith to God's elect. These Scriptures are as true and plain as any other parts of the inspired record. The Arminian can explain them and still claim his doctrine, and I am sorry to know that some of our brethren seem to be in the same boat, and handle them about the same way. God says, "I form the light and create darkness, I make peace and create evil; I, the Lord, do all these things." I believe this and yet I do not believe that God is the author of sin. Sin is the act of a creature and not of God. Hence, we see that God cannot sin nor make any mistake about His affairs. He is high and holy and His throne is without a spot, just and right is He—the King of saints. All His works shall praise Him. I will close here lest I become tedious.

Will follow this subject in my next.

Yours in hope,
Opelika, Ala., Dec. 1, 1901. W. LIVELY.

NOTICE TO SUBSCRIBERS.

The time of all who began with the 1st number of THE ADVOCATE OF TRUTH and who have not renewed their subscription, will expire with the next issue. Remember our rule is to drop from our list all names at the expiration of their time, unless we hear from them. We hope to hear from you within the next month. We have not adopted this rule because we doubt the honesty of our brethren, but because we do not know who appreciates the paper and desires to read it only as they make it known. A cross mark thus X on the upper left hand corner 1st page indicates that your time has expired. Should you not be able to renew your subscription just at the time, we will wait on you a reasonable time provided you notify us of your desire to continue a subscriber. We do not wish to deprive any one of the paper who wishes to read it. EDS.

The Advocate of Truth.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"And ye shall know the truth and the truth shall make you free."

VOL. I. TIDWELL, TEXAS, MARCH 1, 1902. NO. 12.

MARY MAGDALENE.

[LUKE 7:37-50].

My heart, my heart is breaking!
He whispers peace to me—
Thy sins, thy sins like crimson
Are all forgiven thee.

Oh thanks to Thee, dear Jesus,
For blessings so divine,
Love's sweetest adorations
Shall evermore be Thine.

I bring my heart's affections,
My Jesus they entwine;
And here's love's sweetest kisses,
Dear Savior, they are Thine.

These eyes, love's gushing fountain,
From which love's tears do fall,
Are Thine, Oh blessed Jesus,
To weep to Thee, my all.

This heart, so black and filthy.
Which only God can know,
I give to Thee, dear Jesus,
To wash as whith as snow.

These hands which I've polluted
With sin's bewitching slime,
Oh take them, wash them, cleanse them,
To clasp those hands of Thine.

These tears which from love's fountain,
So copiously flow,
Would wash Thy feet, dear Jesus,
For love would have it so.

These waves of golden tresses,
Which from my temples fall,
I wreath them round Thy foot-steps,
My light, my life, my all.

Komoka, Ont. J. LINCE.

ELDERS SIKES AND HARDY:

I presume you will be surprised to hear that I have not been able to exercise publicity since last September. Brother Hardy will remember the condition of my voice at the time of our association last October. I am much improved, but being fearful of bad results, I am refraining from public speaking, hoping that rest will soon fully restore my voice again. I idle away the time here at home as best I can, not having much mind to read or write, and very seldom feel like going to meeting or any where else.

I often think of my promise to try to write for THE ADVOCATE OF TRUTH and have desired to do so, but darkness and leanness in spiritual things have hitherto hindered me, and I have procrastinated from time to time, hoping to feel better and to see more clearly, but not so, and even now, after so long a time, I am quite unable to tell what manner of man I am, and can but cry as did one of old, and say, "Who am I, O Lord God, and what is my house, that thou hast brought me hitherto?" "O Lord, Thou knowest."

Notwithstanding our seasons of gloom and want of feeling, and interest, we are often for a short time refreshed and revived in soul and spirit by rembering that "the lot is cast into the lap, but the whole disposing thereof is of the Lord," and we are constrained to look to and trust Him for life and salvation. How delightful it is to wait upon the Lord, for, "neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Yes, it is a great blessing for one to realize that, "I can do all things through Christ Jesus, which strengtheneth me," "and without Him I can do nothing." We received the January number of the ADVOCATE, and were greatly delighted to see in it so many hearty expressions against the use of all qualifying words and phrases that are causing so much trouble, and we pray the good Lord to seal all such good advice to our each and every heart for our good and His glory.

I propose, the Lord willing, to write a little and submit it to your judgement and disposal, and I wish just here to say that I do not wish to write to commend or condemn any particular one, but desire to write, knowing nothing save Jesus Christ as our Head, Lovegiver and our Salvation, to the comfort, consolation and edification of the saints of the true and living God that may read these lines. Yes, I wish to write to the Little-flock, who in their temporal relations on their Father's foot-stool may be strangers to each other in the flesh, but are made nigh by the blood of Jesus and bound close together in love, faith and hope, and made to know the love and fellowship of His sufferings and each other as prisoners in hope of eternal life, which God, that cannot lie, promised before the world began; those taught of God to love one another and to patiently wait for His salvation, but they may, every day of their lives be prepared to dwell together in peace and love, each esteeming the other better than silver; knowing that of the Lord they shall receive the reward of the inheritance; to sing the new song to the Lamb of God! "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests;" and now, be unto Him majesty, dominion, and power, and forever. In that house of many mansions, whither the saints all tend, is found no sin, no sorrow, no factions or divissions, but one everlasting, soul-feasting, glad and harmonious state of love, joy and peace; all joined by the blood and power of Jesus with one accord in shouting praise and glory to God and the Lamb forever and forever. O how divinely sublime and delightful must be that heavenly house of many mansions! And more inviting to the saints than ten thousands worlds like this sin cursed, blood stained mundane sphere of our mortal home; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. Well may the weary pilgrams sing:

"What is there here to court my stay
Or keep me back from home,
Where angels becon me away,
And Jesus bids me come?

"O what a blessed hope is ours,
While here on earth we stay!
We more than tasteth heavenly powers,
And antedate that day."

Here in this world we live in the midst of confusions and creature complaints, and are continually hearing strange voices; words that are not easy, but hard to understand, and that frighten the little lambs, capture the shepherd, and scatter-eth the sheep.

Oh the Enemy! Strife! Debate! there is in this world of sin and sorrow. The adversary of the little flock, as a roaring lion walketh about seeking whom he may devour, often causing the little ones to look upward and cry, "O Lord, I am oppressed; undertake for me." Oftimes do they have occasion to cry as did David, and say, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth." Happy union and sweet communion seems almost gone, driven away by men not letting brotherly love continue. Men, it seems of late, do not study to show themselves approved unto God, workmen that needeth not to be ashamed, but are striving to have the preeminence among their fellows, esteeming, as it were, the wealth and honors of this world to be greater, richer than Jesus Christ. We must have forgotten the wormwood and the gall. Do our souls still have them in remembrance? O that we might continually remember our poverty in this unfriendly world, and the bitterness of its death; for to be carnally minded is death. We were once without Christ, being aliens from the commonwealth of Israel, and strangers from the cevenants of promise, having no hope, and without God in the world; and while thus destitute, even dead in traspasses and sins, God, for His own name's sake, and for the great love wherewith He loved us, sent His only Son into this world to suffer and die for our sins, who bore our sins in His own body—become our salvation—and then ascended to the Father where He now intercedes for His people. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men;" and O that men were more disposed to look to that which God hath wrought for them, even to the rock whence they are hewn, and to the hole of the pit from whence they are digged; always remembering their dependence upon a wise, just and holy God, and to think and say less about those thing that are so hurtful and that are deviding the children of the Kingdom. What a great blessing it would be if, when we are about to boast, and to speak great swelling words, having men's persons in admiration because of advantage, that we could remember that it is written, "Wherefore let him that thinketh he standeth take heed lest he fall," and "if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." The strife and confusion that is rife in our midst is awful to think about, and it suggests to my mind the question, who shall prevail? God or Man? And I want to cry, "Arise, O Lord, let not man prevail; let the heathen be judged in Thy sight." "Put them in fear, O Lord, that the nations may know themselves to be but men." If we believe and desire that God shall prevail, would not a modest, quiet life on our part be better evidence of the fact, than a life of debate and strife over words and phrases not found in the Holy Bible? O that our every day lives did manifest more of the fruit of the Spirit and less of the works of the flesh. One would scarcely judge some of the present day to be of the same faith and order as Paul.

I am decidedly of the opinion that if we all were more given to a prayerful search and study of the Bible for acceptable words, as taught by the Holy Spirit, than for something new, or for scriptures to sustain a "hobby," there would be more comfort, edification, love and happy and sweet union and communion among us and less strife and confusion. But oh now hard it is for me, a poor worm of the dust, to confess myself wrong and to acknowledge a brother right? Herein it seems to me is the bitter and poisonous root, causing much of the troubles in this life—self willed—rule or ruin—loving revenge and forgetting that Jesus, when reviled, reviled not again, and that Paul was made all things to all men. God grant to speed the day, if it be Thy will, when all Thy children may, by divine grace, be enabled to do unto others as they would be [illegible] by; that they may be disposed rather[illegible] soul alive, than to kill. I have thou[illegible] using a word or a phrase not u[illegible] ceptable to the household of f[illegible] duty bound to abandon it f[illegible] the common good of all,

[illegible]mber me, that God that I m[illegible] speak, think. spel of Christ.

H. WILLIAMSON.

of God; for it does appear that we are not at liberty always to please ourselves, but the brethren, for "the strong ought to bear the infirmities of the weak and not to please themselves." "Let every one of us please his neighbor for his good to edification." The servants of the Living God must not strive, but be gentle unto all men, and in meekness instruct those that oppose themselves: and if any man be overtaken in a fault, they which are spiritual should restore such an one in the spirit of meekness, considering themselves lest they also be tempted.

God's children are commanded to be gentle and kind, and they must be very careful of the feelings and conscience of the brethren: conscience, I say?—said Paul—not thine own, but of the other, for why is my liberty judged by another man's conscience? This appears as heaven's order, and we should bow submissively to it. If we wound the weak conscience of the brethren and destroy their peace and love, our wrong is sure to rest upon us sooner or later, for truly our sin will find us out. I think it wrong for us to use humanly devised phrases—language not found in the Bible—to set forth our faith and practice, The scripture given by inspiration is a thorough furnisher, being profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and thus it seems to me is enough, and should suffice for all spiritual worship and service, and that we ought not to desire or strive to be wise above what is written.

Another or second set of words, or form of speech, surely is unecessary and will be of no true avail, but will cause trouble, for if the language of inspiration is inadequate and fails of the purpose for which God intended it, shall we trust to a less accurate source for an effectual form of speech? If the Scriptures are incomplete, as to its vocabulary or otherwise; and not capable of conveying the proper or true meaning of the Spirit, or of furnishing its own explanation, how shall we expect a poor, blind man, who "From the sole of the foot even unto the head there is no soundness," to correct or improve them by giving a more wholesome and simpler form of speech? O do let's all leave off those humanly devised expressions that are so hurtful to the peace of Zion, and let each of us "stand in the way, and see, and ask for the old path, where is the good way, and walk therein, that we may find rest to our souls." Let us preach Jesus in love, peace and good will to all, using kind words and acceptable language, and surely the dove of peace and love will be heard again cooing in our land, making glad the city of our God.

I wish to say that I believe in God's predestination and election, and that "He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers: that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity;" "that He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?" and "That all things work together for good to them that love God, to them who are the called according to His purpose." I believe in obedience and good works on the part of the predestinated, elected and called; and that their obedience and good works, are an evidence of their gracious state, being the fruit of the spirit, life, power, and wisdom of Jesus Christ in them, teaching them that in their flesh dwelleth no good thing, and what they would they do not, and what they would not that they do, and causing them to cry, "O wretched man that I am? who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." But just these things are so, I can't tell, more than, or so rather, for so it seemeth good in Thy godly believe that sin is the transgression of having wh[illegible] man, and that God hates sin, point of view) [illegible]ple for their sins. Neither you to[illegible] with[illegible]t fro so, more than "even so, adher[illegible]dy are a[illegible]d do[illegible]h good in Thy sight." secute[illegible]

These are mysterious things indeed, but let us remember that "the secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law," and by the grace of God, govern ourselves accordingly.

We dare not judge God by feeble sense, for "His thoughts are not our thoughts, neither are our ways His ways. For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts;" "there is no searching of His understanding." "Such things are too wonderful for me; they are high, I can't attain unto them," nor flee from His presence, for He knoweth my down sittings and up risings, yea, He knoweth the very secrets of my poor heart; "for darkness hideth not from Him, but the night shineth as the day; the darkness and the light are alike unto Him." O how mysterious it is to think that Paul who kept his body under subjection, and labored more abundant than they all, "yet, not I," he said, "but the grace of God which was given me," must be in stripes above measure; in prisons more frequent; in deaths oft; of the Jews, five times receiving forty stripes save one; beaten with rods, stoned, ship recked; in various perils, even among false brethren, and many other states and conditions of trials and suffering, yet not one word have we from him declaring non-fellowship for any of these, but on the other hand I would ask you to listen, kind reader, to the oil of sweet incense bursting forth from Paul's poor heart, "If I must needs glory, I will glory of mine infirmities." "I lie not." O for a spirit to go and do likewise! If we would be enabled to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, we must first be made to know Him, and the power of His ressurection, and the fellowship of His sufferings; that we may bear testimony to the comfort, edification and salvation of the poor mourning soul. Paul, in speaking of these things said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me;" showing conclusively that, of Him and through Him and to Him, are all things; to whom be glory forever.

Beyond all doubt, Jesus Christ is the author and finisher of the christian's faith and salvation. He is their life and salvation, and all their good works are the fruit of this eternal life—this salvation, this faith, which is Jesus formed in them the hope of glory, and made unto them wisdom, righteousness, sanctification and redemption. "We are dead and our life is hid with Christ in God."

According to the above I feel safe in saying that Jesus Christ is my salvation in an eternal sense, and He is my salvation in a time sense; or in other words so far as a savior is concerned, Jesus is my savior, first, last, and all the time, "He died to save us from this present evil worle," and those He redeemed can with as much propriety and truthfulness say as He did: "I can of mine own self do nothing; the Father worketh hitherto and I work;" "the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, He doeth the work." "I," says Paul, "can do all things through Christ Jesus which strengtheneth me." Surely this is no vain thought for God's children to entertain, for Jesus has said, "At that day ye shall know that I am in the Father and ye in Me and I in you. Without Me ye can nothing." Abide in Me that ye may bear fruit. Amen.

J. H. DANIELL.

Magnolia, Ark., Jan'y 20, 1902.

P. S.—I should be pleased to hear from any of my brethren and sisters, or friends who may feel disposed to write me. J. H. D.

PURPOSES OF GOD.

Editors and correspondents of THE ADVOCATE OF TRUTH.

Dear and beloved Brethren:

For as much as many have taken into hand to set forth in order those things which are most surely believed among us, it seemed good to me also, having had, as I hope, some knowledge of the truth in an experimental way, to write in love to all the household of faith, that we may know the certainty of those things, wherein it has pleased God to instruct us. For if the doctrine of the "predestination of all things" be of man it will fall or come to naught, and ought to fall. But if it be of God, ye cannot overthrow it. It is hard for any man to kick against the goads. It was hard for Paul and it is hard for us. I believe that the righteous God of all things imparts this doctrine to us in the beginning of our experience. If I have any hope, I most certainly received this with the other fruits of the Spirit. "If the Lord be God, follow Him. If Baal, then follow him." With me, dear brethren, we have a God that works all things after the counsel of His own will, or we have no God at all. I believed the truth of election and predestination many years before I joined the Primitive Baptist church. And I was led away from the truth because I thought older people and people who were called good people ought to know better than myself. Hence I joined and remained with the Missionary Baptists about fifteen years. Was God's purposes or decrees carried out when I was led away from truth? Yes, just as truly so as when I accepted and believed the whole truth as it is in Christ Jesus. Then where was the fault or sin? In me. In trying to please men rather than God. Did I feel that I was doing wrong? No! I felt I was doing God's service. I felt myself to be all right. I did not even feel that I was a sinner. I, sir, was a christian— a big christian. I was alive in Adam, and was trying to save dead sinners to get good and stay good. But there came a day when sin revived and I died to myself. I was not taught this by Old Baptist or Missionery Baptist, nor by the logical D. Ds., though I was attending a school of that kind, kept up by the Missionary Baptist at Louisville, Ky. I was taught then, not by any man or set of men, but by the revelation of Jesus Christ. What was that revelation? It was that I was a poor, lost sinner, saved by grace, and that God had washed all my past life after the counsel of his own will. "Having mercy on whom He would have mercy and hardening whom He would." That I was clay in the hands of an allwise potter. But what I wish to especially notice is the sin and transgression connected with this. The sin was mine. I had lusted after the things of time. I had loved my own good name before my fellow men. I did not bear His reproach. Let us go forth unto Him bearing His reproach;" and I had not done this and therefore was a guilty sinner in His sight, and in my own sight too. I could see myself a sinner as I had never seen it before. The sin was mine, the purpose was God's purpose. He has carried out His righteous purpose. I have carried out my unrighteous sins. And this is truth in every case connected with fallen man. Man's sin and ignorance does not frustrate our holy God in carrying out or executing His decrees.

I could write many pages connected with my own experience along this line, and will do so in the future if God permits, or if God wills, or if God decrees.

Let us turn now to a more sure word of prophecy. I believe that the doctrine of unlimited predestination is in the experience of every child of God. And when God in His mercy gives a man grace enough to see it, and believe it, all the combined armies of anti-Christ can not shake it out of him. The waters can not quench it, neither can the fires of persecution consume it. Yea, all of them will work together for good to them that love God, for God works them all after the decree of His own will. The brethren of Joseph hated him, and persecuted him and sold him, then lied to their father Jacob. Was not this a sin, a crime, a terrible crime? What do you say about it, Joseph? Brethren you meant it for evil (sin), God meant it for good. When Potiphar's wife thought evil unto Joseph and lied to her husband, she meant it for evil, God meant it for good. The [illegible] who crucified Christ meant it for evil, but [illegible]nt

[illegible] and [illegible] to assist us [illegible] columns.

it for good. The bible is full of the doctrine that God executes His decrees, as well among the armies of heaven as among the inhabitants of the earth. None can stay His hand or say unto Him "What doest thou?" What our bible teaches in holiness we ought to believe in all humility. Judas carried out his sin and wickedness in betraying his master, and God executed His decrees, and meant it for good to save much people alive, as you see by grace at this day.

When Goliath, the Philistine, met David, he was carrying out God's purpose as well as David who met and slew Goliath. The Philistine meant it for evil, God meant it for good to save the armies of Israel alive. God punishes men for carrying out His purposes in their wickedness, and blesses them in carrying out His purposes in His righteousness. So that every man, saint or sinner, that means evil or transgresses God's law, is a guilty sinner in God's sight, whether he feels it or not; and does not, nor can he set aside God's righteous purposes or predestination. God's purpose or predestination was carried out when Paul and Silas were beaten with many stripes and thrust into the inner prison. It must needs be that they be put in jail; God had decreed it. There was a man keeping the jail that God had foreknown and predesitnated to save, and jailors have no time to go to preaching. Paul and Silas must be brought to him. The purpose was God's which was righteous and good, the sin lay at the door of those who persecuted the apostles. They thought to do evil, God meant it for good. At midnight we hear prayers and songs of praise to God, we see a man a poor sinner, trembling and falling down before God's servants crying, "what must I do to be saved." As the whole earth is full of God's glory, so the whole Bible is full of God's purposes and predestination. How long have the people of God believed this? Ever since the days of righteous Abel, since the days of Abraham and of Jacob and Joseph and David and Samuel and Elijah and Jesus the Christ of God; for he taught that God had hid it from the wise and prudent and revealed it unto babes. Jude was a believer in the predestination of all things. He wrote a sentence like this: "Ungodly men who were before of old ordained to this condemnation." The apostle Peter speaks of them "who stumble at the word, being disobedient, whereunto also they were appointed" (or predestinated). Man, then, is the author of sin, God the author of predestination. Man is the author of disobedience. God the author and finisher of our faith which brings obedience. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Peace be to the brethren and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Your brother I hope in the Lord,

Kirkland, Tenn. J. K. WOMACK.

PRAYER.

"If ye shall ask anything in my name, I will do it." (St. John 14:13.) These are the words of Jesus to the Disciples not long before He was taken from them. He was teaching them how they were to obtain whatsoever they desired. While Jesus was with them in person, they could converse with Him and (seemingly) were not troubled in regard to want, but He who never sleeps nor slumbers did not only know and supply their every need at that time, but knowing the result of His absence when He should be taken away from them, how they were going to be scattered and how they were going to weep and lament, and how sad they were going to be when the shepherd was smitten, (Zach. 13:7.) He therefore comforts them in the same loving manner that He had so often addressed them. But they could not understand at that time the necessity of His going to the Father; but He tells them that it was needful for them that He should go away, "For if I go not away the Comforter will not come, but if I go away, I will send Him unto you." Then He tells them of the Comforter, even the spirit of Truth, whom the world cannot receive."

The subject of prayer is what I want to write upon. In Christ's sermon on the mount, as recorded in the 6th chapter of Mat., 7th and 8th verses, He said to the disciples: "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." The receiving, finding and opening comes in just as positive terms as the asking, seeking and knocking.

I believe with all my heart, that every one that asked anything "in the name of Jesus," has received the petitions that they desired of Him. (1st John 5, 14 and 15.) All true prayer is offered from a contrite heart, and from a sense of necessity and "in the name of Jesus," because Jesus is our Mediator. We can only approach the Father in the name of our Representative—Jesus. So then the Comforter which was given at Pentecost was, and is, to guide the disciples into all truth. It was by the Comforter or Spirit that the Apostles went from place to place, preaching the unsearchable riches of Christ, and all they asked "in the name of Jesus" was given. But how were they to ask? Were they to just decide what they wanted and what would forward them on in their labors, and what the saints would rejoice in and the kind of gifts for the church and where for Him to send them? O! No, nothing like that. It seems to me that some people want to make about the same use of prayer, as we do the handle to a jug; to move the Lord from place to place, just as we carry the jug by the handle, and influence Him to do something He would not have done, if we had not prayed (so called).

We have always found a praying people in the world, and their prayers are the emotions and developments of divine grace in the heart. But we find another class of praying people and theirs is the manifestation of outward performances, such as law worshippers, only repeating such as human skill has learned. The Saviour calls these Pharisees and hypocrites, and warns the disciples to beware not only of them but of the leaven which is doctrine and hypocricy.

The pharisee, in his self-justifying prayer, prayed "thus with himself" (and it was with himself,) for it was not prompted by the Comforter, but of the other class; and he was only trying to acquaint the Lord with his own importance. Not so with the Publican. We find no bragging, no boasting spirit manifested here, but the most meek and humble spirit, so much so, that he would not so much as lift his eyes to Heaven, but smote upon his breast and said, "God be merciful to me a sinner." Here is a prayer that we can truthfully say was heard, for he, the publican, went down to his house justified rather than the other.

The prayer of the poor Publican is the prayer of faith, which James says saves the sick; and this prayer is no free-will offering, or human manufacture. It does not have its origin in nature's storehouse. Hannah, the mother of Samuel the prophet, prayed unto the Lord in her afflictions for a son. The Lord had withheld her from bearing seed, and her soul was troubled, and she prayed unto the Lord. She prayed in her heart only, her lips moved not, (1st Sam. 10, 11, 12, 13,) and she received her desire and called the child Samuel, which signifies "Asked of God," not in order to turn God from one purpose to another, nor to influence Him to give a child that he would not have given without the prayer of Hannah, for we know Samuel was a prophet of the Lord, and he reproved Israel for their sins and offered offerings unto the Lord, and prayed for them; so he (or the Lord by him) delivered Israel, for the hand of the Lord was against the Philistines all the days of Samuel (1st Sam. 7, 13.) So we conclude that it was in the mind of the Lord and according to His eternal purpose, even before the world began, for Samuel to be born and for Hannah to pray the Lord for Him, and for Samuel to do the very identical work he did, or else the Lord works and is dependent on the development of coming events, not knowing what is going to come to pass, and has there-

would just have to catch a fell[illegible] and if he performed allright, ve[illegible] let him go and try another. Tha[illegible] and I would have to do, because we a[illegible] creatures, but not so with the Lord. H[illegible] our thoughts afar off, even before we pro- So then the prayer of Hannah was n[illegible] of the birth of Samuel, but it was Go[illegible] he should be born, and God's will t[illegible] should desire him, and she had confid[illegible] John 5:14 says "And this is the co[illegible] have in him (God), that if we ask a[illegible] cording to His will He heareth us;" ever been so in every age and dispensa[illegible] providence. He has ever had a people in[illegible] that He placed His will in their hearts, [illegible] then could ask and receive, seek and find[illegible] fore, according to Jesus' own language, [illegible] that have asked anything in Jesus' name [illegible] ceived, for "Every one that asketh rec[illegible] But how are we to ask? In faith, not w[illegible] not doubting. Who can do this? The co[illegible] answer of every poor little little tempes[illegible] soul is "Not I" and why? Because I am is made up of doubts, fears and unbelief; [illegible] in we can do nothing. Prayer is a medi[illegible] munication by which there is a sweet s[illegible] signation unto the Lord's will. His [illegible] we has been from eternity, not a new wi[illegible] ore going to have after we pray and entrea[illegible] ks persuade Him; but His eternal will, er- ever been His will in Christ Jesus con[illegible] of saints: therefore the Apostle Paul ex[illegible] m Thessalonian bretheren to pray witho[illegible] in everything give thanks; not in what [illegible] he to us to be good things, "but in everyth[illegible] tly question comes to our minds again, w[illegible] g. this? and the same answer re-echoe[illegible] e- heart of every child of grace (who have [illegible] To in the school of grace), "not I" (o[illegible] all Then the only hope and only relief, [illegible] the preparations and promptings of the [illegible] ni- There is not a time with me when I do de- important necessity of approaching my ty in prayer, but alas! I can't. My efforts in the face as mockery; my Beloved i[illegible] not has withdrawn His healing presence, a[illegible] rch not where to find Him. I inquire of t[illegible] men, and they cant find Him for me how lonesome, how barren and desola[illegible] eys find Jesus (in prayer). Like the pro[illegible] rist, "Had I wings like a dove I would fly a[illegible] the at rest;" the company of my bretheren do not relieve me; my soul is longing its turn of the bridegroom. Oh! Where[illegible] all Him? All is vanity and vexation, my[illegible] n. all failed and I conclude I will give [illegible] ssil hyprocrite, I never knew Jesus (or He [illegible] me) I am ashamed to greet a brother or [illegible] that appellation, because I am deceived deceiving them; I can't pray, I can't preach sing, I can't go to my appointments and I c away.

When I get to this point, I have los[illegible] fidence in the flesh, have been dictat[illegible] e- Lord, trying to acquaint Him with my get Him to make prospects pleasing to a mind. I, a poor blind creature, have for[illegible] e important question the prophet asked, "- known the mind of the Lord, or who [illegible] t His Councellor?" But when I am ful[illegible] s from self and self-dependence, I can th[illegible] f stand the full meaning of the prayer Je[illegible] the disciples, "Thy kingdom come, T[illegible] done." Done where? In earth as it's which embraces it all, the whole unive[illegible] this is done "when ye pray," not when[illegible] y fuss as if ye were trying to wake the I[illegible] approaching a deaf God or a God afar [illegible] r

Prayer is the outward performance [illegible] what the Lord has wrought in the heart [illegible] n we draw near to the Lord, and enter [illegible] s peaceful presence, and view Him in Hi[illegible] state as our Lord, prophet, priest and [illegible] at fectly submissive to Him, as our all, a[illegible] l missive to the Father.

Prayer lifts our souls and mi[illegible] sinful world of sorrow, trials, temp[illegible] of disappointments, and we can say in t[illegible] s of the poet:

"Hinder me not, come, welcome de[illegible] if
I'll gladly go with thee."

To all the household of faith, wh[illegible] st ing a throne of God's grace, while th[illegible] I from all worldly cares, remember me, [illegible] ly worthy, dependent sinner, that God [illegible] of me a door of utterance, that I ma[illegible] mouth in wisdom and speak, think[illegible] re. becometh the Gospel of Christ.

A. H. WILLIAMSON.

Advocate of Truth.

Tidwell, Texas, on the First day of Each Month.

Entered at postoffice at Tidwell, Texas, as second-class mail matter

SUBSCRIPTION PRICE, $1 PER YEAR.

Sending us a club of five paid up subscribers for one year, can have THE ADVOCATE OF TRUTH one year free. Send remittance by P. O. order or registered letter.

All communications must be sent to the ADVOCATE OF TRUTH.

Money orders must be made payable at Greenville, Texas, as Tidwell is a money order office.

We ask all who write for THE ADVOCATE OF TRUTH do so in a spirit of love. Use no unbrotherly epithets when speaking of those among us who differ. I have heard such epithets as Arminians, semi-Arminians, sanctified heretics, fatalists and cant-help-its until I am disgusted with it. We can state the truth just as firmly and more effectually without the use of epithets. It is not necessary to make a brother think that we hate him in order to show his error. We are to "meekly instruct those that oppose themselves." "A soft answer turneth away wrath." Let's try it brethren. S.

ELDERS J. C. SIKES and J. R. HARDY,
Editors and Publishers.

Associate Editor: Elder W. LIVELY, Box 87, Opelika, Ala.

TIDWELL, TEXAS, MARCH 1, 1902.

CLOSE OF VOL. I.

With this number THE ADVOCATE OF TRUTH completes the first volume of THE ADVOCATE OF TRUTH and finds us still in the land of the living. We have had many devised sore trials to undergo during the past —to s many sorrows have compassed us about. ture g God in whom we trust never slumbers nor being He has, in tender mercy, given us grace rectie every unkind word and deed that has been man us, in patience and meekness, trusting in unto direct it to our good and to His glory. enou endeavored to remember and heed the and s son of Paul, that "The servant of the Lord strive strive, but be gentle toward all men." to confide in the precious promise of God speec No weapon that is formed against thee avail sper; and every tongue that shall rise inspira e in judgment thou shalt condemn. This for wl itage of the servants of the Lord; and accur teousness is of Me, saith the Lord."

If th have also had many things for which to be ulary First and greatest of all, for the abund- the p of God, which we have so unworthily nishi by which we have been enabled to stem poor, of persecution, while the mad billows of even misrepresentation have rose in great pro- rect out under the control of our Sovereign and s fallen harmless at our feet. And sec- off t he many kind words and deeds, from the hurtfu od, scattered throughout the length and "stan our land, encouraging us to press on in path er's service. These things have been a we our poor hearts, and have lent us courage Je feeble efforts to vindicate those precious w which some would relegate to the realm of of n.

OUR ADVOCATE OF TRUTH has had a con- creasing circulation from its first issue. tinatial strength has been greatly increased by ciration of our beloved brother, W. Lively, as litorial staff. We have sought to prevent as ad bitter contention from entering its coldwe Our readers will be left to judge as to how He have succeeded. We believe that lasting "thn be had only upon sound principles of of luth. We have no inclination to abandon andciples upon which THE ADVOCATE OF Wh was founded, but shall continue to "reto- buke, exhort with all long-suffering and wh;" for we believe the time has come with bel at they will not endure sound doctrine, but of ped to themselves teachers having itching the have turned their ears away from the of t are turned unto fables.

life, ing to be thankful to Almighty God for teach s. and humbly trusting Him for divine thing, the future, and hoping that our dear they nd sisters, who have been so charitable cry, in the past, may continue to extend to liver me degree of Christian love and forbear- God has characterized their attitude toward r, we again lay our hands to the ardu- which confront us, and seek to lift up of peace, love and truth in the midst oked and perverse generation. H.

Y SIKES.

ad- r
secute

VOCATE OF TRUTH, and must say I much appreciate the paper. I would be glad to see it widely extended among the Baptists, as I believe it will serve to educate the Lord's people in the right way. I like the tone, the spirit and the ability shown in its columns; and I hope you will be able to get a large circulation, and that the Lord may continue to make you able in the defense and confirmation of the truth of His testimony. I feel that I can safely reccommendit to the children of God as an edifying visitor; we are always glad to see it come. Your selections are good and you are doing what I believe is right; bringing out the fundamental principles of the glorious doctrine of Christ, which by grace I hope I love. You may expect my hearty support, for you write and teach what I believe and what I hope will prosper and prevail. These are trying times, and times for the faithful to put on the whole armor of God. All these things which now occur in Zion are teaching her a lesson she must learn, and I feel that she will remember it and it will be for her good, and result in the glory of God. "Surely," said the Psalmist, "the wrath of man shall praise Him, and the the remainder of wrath He will restrain." This I know He has done, can and will do when it is His pleasure. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." These things are being manifested every day in our experiences, and we bless God it is so. He made me to love the truth and to contend for it, and if there was no error I could not contend, and it develops in me that which is needed. I am traveling and preaching, have been for three months right straight ahead, and feel like I am willing as far as the Lord makes me able to do so. Write on and preach the truth as you write it, and I feel to know the Lord has done a great deal for you, and I thank Him for it, for I believe you are a gift to His people. I appreciate you, and I hope God's people in Texas do. I feel you are in the right place. I think I shall write and do all I can for you and the the brethren who read THE ADVOCATE OF TRUTH, if writing will be of any service to them. I don't know Bro. Hardy, but am pleased with what he writes. As soon as the Lord will enable me I shall try to visit you all. With love to you and the many readers of THE ADVOCATE OF TRUTH.

I am yours to serve,

W. LIVELY.

Oplika, Ala., Nov. 30, 1901.

[The foregoing was written by our dear Bro. Lively some time ago, as the date will show, before he became associated with THE ADVOCATE. We think it worthy of space yet.—EDS].

ELDERS SIKES & HARDY:

Very Dear Brethren in Gospel Bonds—As I am very unwell with lagrippe, and the weather unfit to be out with such a cold, I will try to pen a few lines for the columns of THE ADVOCATE, hoping to give no occasion for offense. As there is so much said of late about the "two salvations," as some are pleased to call them, I will drop a few weak thoughts on that line. Now, I would not object to the word "time" salvation, if the prefix "conditional" was not used in connection with it in a way that it makes God depend upon the conditions which are left to man's own option whether or not He (God) can bless. Now, salvation means deliverance, as much in time as before or after time; and after a careful and prayerful investigation of all who have ever been delivered from any earthly troubles, of whatever nature the trouble might be, I find the person or persons were blessed before the deliverance, and the deliverance made manifest the blessed condition that they were in, though ignorant of it; yet were just as much blessed while in trouble as after deliverance. Look at Israel, while in Egypt, blessed above all people, but God's time had not yet come for them to enjoy the blessing, and for them to have tried to hasten the appointed time of God would have worsened their condition while in Egypt. And had they done anything in their deliverance, except act as God moved them to act it would have proved fatal to them. "Blessed proach unto Him." (Psa. 65:4.) This man is now enjoying the blessing which is satisfaction (peace); but never approached to get righteousness, but because he was righteous (Jno. 3:7), and did right because he was born of God. (Jno. 2:29) Again David said, "He restoreth my soul; He leadeth me in paths of righteousness." (Psa. 23:3) And here I must confess that I am ignorant of the meaning of language if it was conditional in this leading; and the Lord restored David's soul, and if that was not what they call time salvation, please tell me what it was. Now don't say He leads all His children into paths of righteousness, for many never do righteous, neither know what is right; and I know that you cannot afford to say that He leads or draws at them and fails, until you quit chunking the Arminians for saying that God draws at a man and fails to draw him; for God has the same power to draw or lead one of his children in paths of righteousness, that He has to draw the unregenerate. And here I will say that I believe that many of God's children resist the sweet influence of the spirit; but before any man can prove that God draws all His children alike and with the same power, they must prove that all of God's children are not like subjects, or that like causes will not produce like effects on like subjects. Now this thing has caused me no little trouble, and I hope that I have been led to a scriptural investigation, and will say here, that if God is deceived in the effect the spirit will have upon one of His children, then I have never known anything about the dealings of God with the sons of men: hence I cannot admit that God draws all of His children by His spirit, desiring to lead them in paths of righteousness, and restore unto them the joys of salvation (Psa. 51:12) and fails, any more than He fails to quicken the dead; and this I can not do, for He says, "Whatsoever His soul desires, that He will do." (Job 23:13.) This is the God that I desire to worship; and by His Son, Jesus Christ, in whom I look for deliverance from all of my troubles, He says, "Blessed are they that mourn, for they shall be comforted." Not that the mourning brings the comfort, but because they are the blessed of the Lord. Again, He says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Why be filled? Because they are hungry? Who will take this position? Their hungering and thirsting proves two things, that is, they are alive and healthy. You take a man that is sick and he never hungers until health predominates, then he hungers, because he is blessed with health; and just as soon as he can get something to eat, he will eat, and if he is unable to get to it he will ask for it. Just so with God's children: "If our earthly parents know how to give good gifts to their children, even so will our Heavenly Father not withhold any good thing from His children that ask it of Him." But the giving does not depend upon their asking, but we must always trace the effect to the cause that produces it. If the effect was dependent on conditions to find the conditions that produced the effect. Hence the cause that produced the asking was hunger, and the cause that produced the hunger was life and health, and the giver of both is God; so it depends on God's giving them the desire. Who will deny that now, but the man who is blinded by the gods of this world? Again, "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." Rev. 22:14. Here, as before, we find him blessed before he does, and when we look for the cause we find that God works in them both to will and to do of his own good pleasure: Hence we should always be careful to find the cause before we make any application. And here I will notice a text that I often hear quoted, and I think misapplied: "Beloved, when I gave all diligence to write unto you of the common salvation," etc. (Jude 1.) Now, what does that mean? Does it mean a salvation that is of less importance than any other, or is in its nature inferior to any other? Sure-

separate one from another spoken of by some one else, or by himself. Now, he means a salvation that is the African's, if he is one of the redeemed family, just as much as it is the American's, redeemed by the blood of Christ. That is, common stock—mine as much as yours. Listen to Webster: "Common—1. Blessings equally to more than one, or many indefinitely, as life and sense are common to man and beast; the common privileges of citizens, the common wants of men." Now, for us to make this a separate salvation from that which is common to all of God's children, and it be based on condition to be performed by them, as God chastises them, will place us in the same attitude as the arminnion world. They say that the heathen's salvation depends upon their accepting Christ, and the only way they have to accept is to have Christ preached to them by those to whom a dispensation of the gospel is committed. We must either quit preaching that this is the use of the gospel, and that all are chastened that fail to do the things taught in the gospel, for not doing, and that it depends upon their doing as to whether or not God will bless them; or we should send men to the heathen to preach duty to them, that they may be saved with the common salvation which is said to be based upon conditions. Now, dear brethren, what I have said is my belief in regard to salvation, and if you differ with me, are you not willing to admit that you are fallible as well as myself, and liable to be mistaken as well as me? Or will you say that I am a "can't-help-it," and you have no fellowship for me? If you do, I will still love you, but until I am convinced that I am wrong, I must contend that salvation is of God, and not based upon conditions to be performed by man in order to be blessed of the Lord, and when I am convinced of my error, I will trouble Israel no more, but join them that hold the conditional system in full, and spend the remainder of my days trying to save them that are ignorant of God's blessings which are in store for them, but God cannot give until they act. In conclusion I will say if I have ever enjoyed one sweet blessing of the Lord, that I can say with the sweet singer in Israel that, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters." Yes, He is my shield and buckler, my high tower and hiding place from all the storms of this dreary life, and my salvation from death and the grave; and I hope to be anchored in the New Jerusalem after the storm has passed, to sing the song of Moses and the Lamb, saying, "Thou art worthy to take the book and to loose the seals; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every nation, kindred, tongue and people." And the blessed thought is, there will be no bars of nonfellowship there, but all will be peace and love and praises to God for deliverance, both in and after time.

W. B. Sikes.
Holder, Tex.

Dear Bro. Lively:

Some time ago you wrote me requesting that I write an article for your paper. I have been hindered from doing so, for lack of light and inclination, realizing as I do that as I am dependent on the Lord for daily bread, I also am dependent on Him for grace from day to day. That grace is given daily and is sufficient for that for which it was given, and is never given in vain. "I can do all things through Christ, who strengthens me," is as true to-day as when written, the giving of the strength is an act of God. The purpose of God is back of all His acts. So that when He gives us strength it is for a specific thing, and His purpose is that the thing shall be done; His purposes never fail or miscarry, for He "works in us both to will and to do." So that He could say, "My grace is sufficient for you." I heard a preacher who is very popular with the Baptists where he is known, say, in a sermon a few months ago, "I have committed sins to-day. God gave me grace to keep from committing them, but I didn't do it;" that God's purpose failed there. When Paul would speak of his labors he said, "Yet not I, but the grace of God which was with me," "and that grace was not in vain." The "not I, but grace" implies that though the human will concurred with God when brought by His Spirit into conformity with His will, yet "grace" so preponderated in the work, that his own co-operation is regarded as nothing, and grace as virtually the sole agent.—J. F. B.

When I united with the Baptists the only paper being published as a Baptist paper, was the "Signs of the Times," except perhaps, "Zion's Advocate." The "Signs" was not taken by a single member of the church, but I heard much talk about it, every thing against it and nothing in its favor. The most common objection to it was its position on the doctrine of predestination. I was led to believe that the doctrine of the absolute predestination of all things was an abomination, and it was, as explained by them, with their construction upon it; but later, when by the light of His glorious grace in my poor heart, I began to see the Lord God Jehovah as a God of the whole earth, as a sovereign, doing according to His will in the armies of Heaven, and among the inhabitants of the earth, I saw the glory of God in the whole thing, and, indeed, in no other way has He ever been glorified save in "working all things after the counsel of His own will." Sinful man would not, and never has glorified Him, save when the Holy Spirit of God in him made him do it, and then it was "not I, but grace." I began to read the "Signs," got acquainted with some who read it, and wrote for it. I found them nice respectable looking, intelligent, well versed in the word, in morals as good as any, and better than some who had slandered them; their preaching was along the line that gives God all the glory in their salvation, rejoicing in Christ Jesus and having no confidence in the flesh. I also remember in the early days of my church life, above referred to, I heard a great deal said about Dr. John Gill. All favorably. He was the standard, to be like "Gill" was to be all right, and a straight Old Baptist. Of course I supposed Gill had kicked "absolute predestination" into the middle of the sea. Imagine my surprise, when I came to read his works, to find he could tell it better than I could to save my life; it pleases me so well, I believe I shall just give a few lines from him.

"Immutability of God."

"God is unchangeable in His purposes and decrees, there is a purpose for everything, and a time for that purpose; God has determined all that ever was, is, or shall be; all comes to pass according to the council of His will, and all His decrees are unchangeable."—Bod. Div., Vol. 1, P. 55.

"Omniscience of God."

"Indeed, with respect to God, there is nothing causual or contingent; nothing comes to pass but what is decreed by Him, what He has determined either to do Himself or by others, or suffer to be done. Lam. 3:37-38. That which is chance to others is none to Him."—Bod. Div., Vol. 1, P. 89.

"Wisdom of God."

"Yea, even such decrees of God as are about the sinful actions of men, are not destitute of wisdom, of the highest wisdom. The sin and fall of Adam, so momentous, and of such consequences as to affect all mankind, could never have been without the knowledge and will of God. He could have prevented it if He would; but He left, as He decreed to leave, man to the mutability of His will, the consequence of which was his fall. And, as He designed, so in His infinite wisdom He has overruled this greatest of all of evils."—Bod. Div., Vol. 1, P. 95.

"The will of God."

"He wills His own glory in all He does; as all things are of Him, as the efficient cause; and through Him, as the wise Disposer of them; so they are to Him, to His glory, as the final cause, and last end of all; and this He wills necessarily

give His glory to another'; He canno another, that would be to deny Himse Div., Vol. 1, P. 105.

"Now, certain and immutable fore such as the foreknowedge of God is, upon some certain and immutable ca can be no other than the divine will. knows, certainly, that such and such be; because He has determined in Hi shall be."—Bod Div., Vol. 1, P. 106.

Thus I might go on, but this is en above are statements of that great truth they should be made and as they are l me in my poor heart. I want you to k I stand. I would rather people could I believe and not like me, than have th not knowing what I believe.

Yours in Love,
Frank McGl
Dec. 1901. Wagra

"For in that He died, He died unt but in that He liveth, He liveth unto Go 6:10). We further learn that He (C. put to death in the flesh. Now I under the same person that was called Jesus same that was born of Mary, and that born was the same that was made flesh that was made flesh was made of a woma brethren, it was because of the relation J to the first Adam that caused death to r Him. He was put to death in the flesh. died, rose and revived. The same that the same that rose by the glory of the F was the first Adam that sinned, hence it first Adam that brought condemnation or terity, hence it was the first Adam tha redemption. "The first Adam was of t earthy, the second Adam is a quickeni "As in Adam all die" (not did die) "e Christ shall all be made alive." So we cause of the relation the children bear they die, even so because of the relati these children of Adam, chosen in Chr Jesus, they will be made alive in Ch dear children of God, when we do die m will only be asleep in Jesus, for we learn came the first fruits of them that sleep. we loose the relationship we bear to the fi in death, and the decree of God is fulfille thou art, and unto dust shalt thou return.' makes us cry out "Father, if it be possi this cup pass from me; nevertheless, not but Thine be done." Job says, "Man tha of woman is of few days and full of trouble same writer says, "O that Thou wouldst hi (notice it is Job to be hid, not a part of hi the grove, that Thou wouldst appoint r time and remember me; if a man die sh again? All the days of my appointed ti. wait till my change come. Thou shalt ca will answer, Thou shalt have a desire to t of Thine hand." Now, dear brethren that I am bearing the image of the earth this life, and will bear it in death. But I faith beyond the grave, where I shall b image of the heavenly. I will be resurr the image of Christ. "If the Spirit of J raised up Jesus from the dead dwell in o that raised up Christ from the dead s quicken your mortal body by His Spirit tha eth in you." It is sown a natural, (not i ural) it (the same it that is sown) is raised ual body. "This mortal must put on immort Now let us stop, dear brother, and think. tality does not put off mortality, but mortal on immortality. So death is swallowed up tory. Now this is what Jesus will accom us, for He still reigns and will reign until enemy is conquered, which is death. Dea effect of sin, life is the effect of righte Not righteousness of ourselves but of High Priest, who by one offering forev them that are sanctified; and that which i done, there can be nothing added to r from.

I will bring this imperfect sketch and submit it to you for your cons

of
alv
VATION ALONE BY GRACE.

"h so much written about two salvations, we salvation, as though there are two salva- on arate and distinct one from the other; fic ace and the other by works. If you will no I will "shew mine opinion." I know I ne d upon with a critical eye, I want the an to know where I stand on all points of sp I do not object to the term "time sal- m but I prefer using Bible terms. All the te that I know anything about is what I time, and that is the salvation that God ildren through Jesus Christ, and I em thought that was eternal, nothing can it and nothing taken from it. This l last in time, and the same salvation e Tim, a home in heaven, and there we will me salvation to the full extent. Here o si through a glass darkly, we only know d." ut when that which is in part is done nen we shall see Him as He is.

hink, if I am not mistaken, the Bible speaks ation about 163 times, and every time it is salvation. David said, "O Lord, re- B me the joys of Thy salvation, uphold Thy free Spirit." It is very evident that was not able to restore unto himself the joys ation; that is exclusively the work of God, ore the joys of salvation to just such poor as you and I. I think every time we enjoy n in time, we just have a foretaste of that salvation that Jesus wrought out for us. I tell whether I have ever enjoyed that sal- which is eternal or not. I believe it is the f God that brings salvation, so when we trace the source of salvation, we have to t the fountain head. You can see then, lo not believe in two sources of salvation, grace and the other by works, for grace lude works and works would exclude grace. b be by grace and works, for if our right- of's by works, then Christ is dead in vain. e so foolish, having begun in the Spirit are made perfect by the flesh?" Note that on "now" (in this time world) "made by the flesh?" Some seem to think that oes the work in regeneration, and that we ave to finish the job after regeneration. I s soon take a dose of the stuff before as after eration. Paul found the brethren at Galatia gled in this "do and live" doctrine. It has s been a pest to God's people. It will cause sion every time it is brought into the camps ael. Paul said, "Be strong in the grace that hrist Jesus," not the in the works that are lves. Do not understand that I do not in good works, for I do, "But first make ee good and its fruit will be good." Not good if we put our shoulder to the wheel the Lord. The Lord does not need us in siness.

me of our brethren seem to think that os with them all the time, but that is not my ence, for I feel sometimes that Jesus has H journey, and then I, like Peter, go a fish- yd toil all night and catch nothing; at other h e comes at the break of day and bids me t net on the right side, then, oh how pleas- n to sit down under the shadow of His wing, His fruit is sweet to my taste—sweeter than r the honeycomb. The old prophet said, in vain is salvation hoped for from the in m the multitude of mountains, truly gs, of Israel is of the Lord." When we the on from any other source than the nd siste of God, we look in vain. We in the pas t as the old prophet did—by me degree of ve think that we can bring has characteri good works, we find "vain r, we again la or cursed is man that which confront u n flesh his arm." You of peace, love e much confidence in this oked and perver at kind of salvation makes t ng when we are nothing, rselves. I hope that we are adher good m secute

SIKES.

time of trouble." It is in this world that we have trouble. He (Jesus) is a present help in time of need. What a glorious thought it is to feel that we have a sure salvation! I want to speak about our common salvation just a little. We see many are making a great "ado" about the common salvation, as though it was a lower grade of salvation than that of grace. Common means general or universal to all of the same class. A salvation that is common is applicable to all embraced in the class. How a salvation that is common can be enjoyed by a few only is a problem that I can't solve. The common salvation, it is said, is only received by those that work for it, and as all do not work that are the children of God, only a part of them receive it. Don't you think its name should be called particular? I am sure that the salvation Jude spoke of is the salvation that Jesus Christ is the author and finisher of. Some will say that they believe that salvation is of the Lord, but we will have to work to make it sure. That is just what I do not like about that system; that puts all of the grace out of it. Any system that has not got grace in it from start to finish will not suit my case, for I do know if it is not the grace of God that brings salvation in time, then I have no hope, and I am yet in my sins. This salvation saved old Jacob, Daniel and the children of Israel in time; it saved Paul in time, for he said, "Who hath delivered us from so great a death and doth deliver, in whom we trust that He will yet deliver us." You see Paul believed in a past, a present and a future salvation, and he attributed it all to God. I do not believe we ought to make a brother an offender for a word. I see so much said about declarations of non-fellowship with good brethren because we can't see alike. Let us reason together in the spirit of meekness and love. "If a brother be overtaken in a fault, restore such an one in the spirit of meekness, considering thyself lest thou be tempted." "Those that are weak in the faith receive ye, but not to doubtful disputation, for one believeth that he may eat all things; another that is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him." I want you to understand me on this two salvation question. When I joined the dear Old Baptists 28 years ago, I never heard a word said about two salvations. I then believed that every good and perfect gift came down from God, and I still believe that same old time honored doctrine. I believe in a God of purpose, that He (God) works all things after the counsel of His own will. He can work and none can hinder, what His soul desires even that He does. He is in one mind and none can turn Him. "He speaks and it is done, He commands and it stands fast." Then let us give Him all of the glory, let us praise Him for His wonderful works to the children of men, let us be still and know that He is God. Our God is in heaven, He hath done whatsoever He pleased, and that without our aid. I think sometimes the trouble is, we have forgotten that His thoughts are not our thoughts, nor His ways are not our ways; His thougths are as far above our thoughts as the heavens are above the earth. If we could at all times realize that He is God and beside Him there is no savior, this coldness would cease among the brotherhood. As for me believing that God is the author of sin, I do not believe it, neither do I believe that things happen by chance. I think that every thing that God has made He made it for a purpose known to Himself. When God made man and placed him in the garden of Eden, He made him for a purpose. The man that God made was the man that God purposed to make. If not, why not? I do not believe that God was deceived in the man that He made. I know that this is a deep subject. David committed a great crime worthy of death, and pronounced death upon himself, and I think the devil was the originator of that crime; but while that is a fact, we see from that union was born the wisest child that ever was born in the world. Now, Sol- God's purpose or he

lieve much in a chance work. God must have had a purpose in who should be Solomon's mother or he was conceived accidently. I will confess that I don't know the extent of God's purposes. They may be compared to a wasp nest in which we find some cells open and the contents gone and others closed up and the contents inside. So with God's purposes, time has developed some of them, and some of them are not developed yet, and we will have to await God's time. If we try to bring them about before His time it will be premature. I do not believe that God is the cause committed in the world, the cause is from the other fellow.

I want to speak of the events of time just a little. If we consider the events of time in the light of the Scriptures they appear in harmony and tending all to one end. The wheel of providence is not turned about by blind chance, but all full of eyes round about, as Ezekiel represented, and are all guided by the Spirit of God. All of God's work of providence throughout all ages tends to one end—God's infinite glory. God's work of providence is not so many separate works, but rather so many parts of one work. So the salvation of God's children are not so many different salvations, but rather so many different joys of one salvation. God's salvation may be compared to a river having innumerable branches, beginning in different regions and at a great distance one from the other, all converging to one common issue; their waters may run through channels running in many and opposite directions, but finally they all collect together and discharge their waters in the same ocean. So with the joys of salvation, they may flow through many channels but all tend to one end.

I cannot be a conditionalist nor worship a conditional God, one that saves only when He is influenced by conditions performed by the creature. Primitive Baptists have never endorsed conditionalism in any of its phrases as far back as I can remember.

The old prophet said, "He" (Christ) "shall not fail nor be discouraged." If one jot or one tittle of the law should fail then He would fail and be discouraged. I think all the good fruit the children of God bear is the effect of the work of God in the heart; if not we will have a crop of corruption.

When we talk about God's children having the ability at all times to obey God's commands, we are binding burdens upon them that neither we nor our fathers were able to bear. I believe that every time we obey God the Spirit gives us the ability. Paul said, "To will is present with me but how to perform that which is good I find not." "When I would do good evil is present with me." "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." I think that all of God's children have the will at all times to serve God but they don't know how to serve Him acceptably. I do not know whether I have ever served Him one moment of my life or not, but I hope at times that He has caused me to love Him. A hope is all I have and that hope is through Jesus Christ. This "hope is an anchor to the soul both sure and steadfast," and so long as the anchor is sure I feel safe, but when I begin to think that God is slack concerning His promises, then I feel that the anchor is about to give way. I have studied this question very seriously and I have about decided the best thing for God's children to do is to stand still, sit down and lie down. "Stand still and see the salvation of God; sit down under the shadow of His wing and His fruit is sweet to our taste; lie down in His green pastures, for David said, "He leadeth me beside the still waters, He maketh me to lie down in green pastures." Some do not like the word "make," they say that means an impelling power, and that God does not compel His children to serve Him. But I like that word make for that pattern will fit me. God said He "made Jac ride on the high places of the

and oil out of the flinty rock." And Paul said that Christ made us sit together in heavenly places in Christ, and that the love of God constraineth us. Constrain implies an impelling power. Paul says to the Phillipian brethren, "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure." Now if God works in them a will, have they a will? If not, why not? If God has worked in them to do, do they do? If not, why not? I have always believed that the work of God was effectual in every case; and if God works in His children to do and they don't do, that is one failure, and I can't believe our God ever fails. If He should fail in one case why not in two? and if He fail in two, why not in every case?

I believe that God rewards His children, but I do not believe that is the incentive that moves them to serve Him. "His reward is with Him and His work is before Him." I believe that God's children would worship Him if there was neither heaven nor hell. They worship Him from a principle of love. Love is the incentive to all true worship. Any service not prompted by love is not acceptable to God, but is only a "form of godliness but denying the power thereof;" it is "drawing night unto God with the lips and honoring Him with the speech while the heart is far from Him." Such professed service is selfish, self-honoring and self-pleasing, and its prompting motive is the reward to be received. Jesus says of all such, "Verily they have their reward." Some of our brethren call time salvation a conditional reward received for conditional obedience or service which they voluntarily perform or let alone. Who cannot see that all this is of self and for self? Remove this actuating motive of conditional reward and deny this selfish principle, and those who hold to it will at once say, "let us do evil that good may come," let us sin that grace may abound. The seem to feel no sufficient motive and incentive in the grace and love of God, shed abroad in the heart; the motive that Paul felt when he said, "The love of God constraineth us." Jesus says, "If ye love me keep my commandments." Showing that obedience springs out of love to Him as the pure water from its living fountain, or the good fruit from the good tree; and any service which does not spring from this divine love, as its manifest effect and fruit, is not obedience to the commands of our loving God.

As love is the cause of obedience, so grace is the cause of love, and Paul said this grace which was bestowed on him was not in vain for he said, "I labored more abundantly than they all, yet not I but the grace of God which was with me." Again he said he would not make mention of those things which Christ had not wrought by him to make the Gentiles obedient by word and deed. If the grace of God did not fail in Paul's case, why should we think it would fail in our case?

Beloved, "let us stand fast in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage; for I testify to every man that is circumcised is a debtor to do the whole law. Christ is become of no effect unto you: whosoever is justified by the law is fallen from grace." One has said the Antinomians believe that grace does all the work in the way of obedience. If that is Antinomianism, then I am an Antinomian, for I believe that grace does all the work from start to finish. "If it be by grace it is no more of works, otherwise grace is no more grace, but if it be of works then it is no more of grace, otherwise work is no more work." "Where is boasting then? It is excluded By what law of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Let us notice the mention of the word salvation in some of its many places in the Bible. Old Simeon, with Jesus in his arms said, "Mine eyes have seen Thy salvation." Again, "Fear ye not, stand still and see the salvation of the Lord, which He will show you to-day." This was temporal salvation of the Lord's people in time of need. "Salvation is of the Lord," cried old Jonah out of the depths of the sea. "Neither is there salvation in any other," said Peter while filled with the Holy Spirit. To-day the Lord hath wrought salvation in Israel," and to-day belongs to time. "The salvation of the righteous is of the Lord, He is their strength in time of trouble." All of our trouble is in time, and the Lord is both the salvation and strength of His people in every time of trouble. "Our God is the God of salvation, and unto God belongeth the issues from death, but I am poor and sorrowful; let Thy salvation, oh God, set me up on high." This is salvation from poverty and sorrow in time.

I guess I have given enough Scripture evidences to prove that salvation is of the Lord. I have written enough for you to know that I do not believe that there are two salvations separate and distinct one from the other, unless we have two Christs, one separate and distinct from the other. I am not denying salvation here in time, but I do deny it being separate and distinct from our eternal salvation. I know that a child of God feels better in the line of obedience, but it is salvation that brings him to that line. Not an obedience that brings salvation, but a salvation that brings obedience.

I have heard it said that "so far as our eternal salvation is concerned that it is all of grace, but so far as our time salvation is concerned that it is all of works." You may quote every duty in God's word, I will give all of the glory to God's grace as the effectual cause of obedience to them.

Yours in a precious hope of life beyond this vale of tears.

Honey Grove, Tex. W. T. George.

A VOICE FROM S. E. ALABAMA.

Dear Brethren Sikes and Hardy:—I have been receiving and reading The Advocate of Truth for some months past, I heartily endorse the doctrinal sentiments advanced therein, and I feel this morning a desire to communicate with its readers through its columns, if agreeable with you. I hardly know where to commence or what to say, but I hope what I may write may be to the honor and glory of the Great "I am," and to the comfort of His poor and afflicted people. If I am not deceived, this day, above all others, the servants of God should be careful to have a thus sayeth the Lord for what they advance, by mouth or pen. Again, if I am not deceived, there is a tendency to drift away from the ancient landmarks, both doctrinally and practically, which is exceedingly dangerous for the peace and welfare of Zion. I desire to impress upon the minds of those who may read this scribble, that "the Lord is God," and besides him there is none else; that He has never tried to do anything, He simply speaks and it is done. He is the Creator, the Upholder and Governor of all worlds, times and events. That He does His sovereign will in heaven above and earth beneath, in spite of the devil and all his angels, none can stay His hand or say what doest thou, Jehovah? But the children of God seem to have fearful hearts, some of them at least, and they either wish to turn back or help the Lord along one, I hardly know which. I feel this morning to rejoice in the fact that everything is under the control of God.

"The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in His providence, that His determinate counsel extendeth itself even to the first fall and all other sinful actions both of angels and men (and that not by a bare permission), "So that whatsoever befalls any of His elect is by His appointment, for His glory and their good." Those whom God has predestined unto life He, the living God, effectually calls in His own appointed time and place, and accepted time and place, (not a minute sooner or later, not a deviation of a hair's breadth in time or place from what He predestinated), from nature to grace and salvation by Jesus Christ.

This effectual call is of God's free and special grace alone, not from anything at all foreseen in man: and God did from all eternity, decree to justify all the elect; and all that are justified God hath vouchsafed in and for the sake of His son to make partakers of the grace of adoption, whereby they cry: "Abba, Father," are pitied, protected, provided for and chastened by Him as by a Father. By true evangelical faith, a christian believes to be true whatsoever is revealed in the word of God; but they receive, accept and rest upon Christ alone for justification, sanctification and eternal life by virtue of the covenant of grace.

"Good works are only such as God hath commanded in His holy word, and not such as are devised by men out of blind zeal." They are fruits of (not conditions to) a true and lively faith. Our ability to perform these good works is not at all of ourselves, but wholly from the spirit of Christ, which Spirit works in His childred "both to will and to do of His good pleasure." They who in their obedience attain to the greatest height which is possible in this life, are far from perfect in this life, and have not the right to say these be the Gods that delivered us. When we have done all we can, we have done nothing more than our duty as Christians, and the good works wrought by us are defiled and mixed with imperfections. If I can perfectly "discern the signs of the times," there is a tendency to depart from these glorious principles, one by one, and move the corner stobs and run new lines. I am perfectly satisfied with the ancient landmarks, and am going, by the grace of God, to contend for the same, regardless of what men say or think about me. To be judged with man's judgement is a very small thing with me; to my master, the God of the Universe, I stand or fall. And it is a tendency to depart from the glorious doctrine of the Sovereignty and predestination of God that is causing the commotions in Zion, in South East Alabama, and not new bars of fellowship. A few words on church supremacy and I will close.

A church properly constituted, has the keys or power of government within itself, having Christ for its head and His law for its rule, having the power of choosing its own officers, exercising its own discipline, administering the ordinances. All which, with every other act of discipline, each distinct church may exercise without being subject to the cognisance of any other church, presbytery or synod or council whatever. Churches should use this power with prudence lest they dishonor Christ and His cause. Church business should be transacted with due deliberation, humility and moderation. If possible the members should be unanimous in all their determinations. Nevertheless, when this unanimity cannot be attained, a majority of the members present may determine and the minority ought to peaceably submit without any protest. This appears not only from that general rule given in Eph. 5: 21, which requires us to be submissive one to another in the fear of God, but more clearly from 2 Cor., 2:6 "Sufficient to such a man was the punishment which was inflicted of many." Which many supposes a majority, in the original it is (upo ton pleionon) by the more, the greater or major part. No record of a council being called to determine as to whether that church as any apostolic church, did right in the exclusion of her members, but that belongs alone to each individual church, and should she do wrong or make a mistake, Christ, the great Head of the Church and husband of the same, will punish her.

Now I hope what I have written will be of some comfort and instruction to some of God's humble poor. Such are the views of one of (if a saint at all) the least of all. I desire an interest in the prayers of God's people everywhere, that I may be kept humble and meek, and that I may ever be found earnestly contending for the faith of God's elect. I may perhaps write more in future.

Your Brother in hope,

Goshen, Ala. A. H. Williamson.

OBITUARY.

Clifton George, son of W. T. and Ann E. George, was born Feb. 27th, 1888, in west Tenn, and died Jan. 22nd, 1902, near Honey Grove, Tex., making his stay on earth nearly 14 years. His sickness which resulted in his death began from an ascess in his jaw, the misery going down into his chest, and then to his abdomen, and from there to his brain, causing congestion, and producing death very quickly. Clifton suffered intensely during the short time of his sickness, it being but a few days. The little fellow bore his suffering so patiently and manfully that his true condition was not realized until his end was near at hand. All that loving hands and faithful physicians could do was powerless to stay the hand of death. Clifton seemed to realize that his end was near, for he told his mother that he would not be with them when "Bro. Hardy" came again. (I had promised to be there on the 4th Sunday in February).

On Monday night, before he died Wednesday morning, he got up on the bed and knelt down and put his head between his knees. His aunt went to him and asked him what hurt him, he answered her that he was not hurting, that he was thanking the Lord for giving him relief. He remained in that position for a few minutes, then got up and walked to his mother with his face radiant with joy and his heart filled with praise, and put his arms around her neck and said, "Mamma, I am too glad to sleep ;the doctor said when I got easy, I would go to sleep." After this he seemed to be in a sort of stupor most of the time, but when aroused he was conscious and knew all the family up to a short time before he died. He passed away gently as if he had gone to sleep.

The precious evidence which he has left that he has fallen asleep in Jesus are a source of much consolation to the bereaved family and relatives. The writer received a message on Wednesday calling him to attend the funeral on the day following, which he did and tried to speak some words of comfort to the bereaved family and friends at Bro. George's home, after which the remains of little Clifton were borne to the Honey Grove cemetery where he was laid to rest, to await the trumpet call which shall awake the righteous unto everlasting joy and praise. To the bereaved father and mother, brothers and sisters, and sorrowing relatives and friends, I would say be not overcome of grief and sorrow, but rather rejoice that Clifton has been raised to that state where sickness, sorrow, pain nor death can never enter to mar the tranquility of his peaceful and eternal rest.

The longest life is but a span,
Time's tide is rolling on;
Our days and years are in God's hand—
We, too, must soon be gone.

No lasting joys in earth repose;
Its brighest sun is dim;
The rarest gem and lovliest rose
Are earliest plucked by Him.

Then stay your tears and bitter sobs,
Yield up what God hath given;
The jewel of which earth is robbed
Adorns the courts of Heaven.

—J. R. HARDY.

THE CHURCH OF GOD.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2).

This prophesy is the word of the Lord, and is sure and will not fail, and we have a thus saith the Lord for it. Not one word of our God shall ever fail, not one jot nor tittle shall pass from the law until all is fulfilled; and this word of promise is higher than the law, and was determined of God before the law was given, and therefore takes precedence of the law. We therefore expect a fulfillment of all our God has said.

It is a big word in this verse, for it embodies the glory of this prophesy. The Kingdom of God—the church of the living God—the pillar and ground of the truth. The church is a mystical body, and is presented in many figures. She is called the King's daughter. All glorious within. She is called the bidden man of the heart. She is called the bride, the Lamb's wife. She is the wonder John saw in Heaven, clothed with the sun and the moon under her feet. She is called Zion, the city of God: and in this text she is called the mountain of the Lord's house. And as a mountain is a great thing and greatly elevated, so is the church. And I will here note that she is the only divine authorized institution on earth, and is the glory of Heaven also, in her glorified, sanctified state. She is above all, and we understand by her highness, that she is superior to any earthly thing, above earth and yet manifest in the earth. As to her origin, she originated in Heaven, and her life is eternal. Here is her highness. She has eternal life, and that life is in her head and husband—Jesus Christ. This is the doctrine of the vital unity of Christ and His people; a high doctrine—too high to be discerned in the low valley of the Arminian camp. Their eyes are too weak to behold this doctrine of the "sun of righteousness which arises with healing in His wings;" but the glorious high doctrine of the true church of our God. It seems strange that a professed citizen of this beloved city of Zion would question this glorious doctrine of the Lord's house. The doctrine of the necessity of the new birth is also too high for those in the valley of darkness to accept. Yet it is true this body—the church—is made up of such material, and no other material will do: for it is a high house, built to the honor of God, and its material shall be of that nature. Contrasted with the city of Babylon built of mud, but Zion of pure stone not made by the foul hand of man, but of God.

Born of God, born from above, of incorruptible seed, which liveth and abideth forever. He (God) prepares and brings His own material into the high mountain of the Lord's house. He does not fail; and it is not left to the will of the material, but the material is moved by the will of God: "For my people shall be a willing people in the day of my power." For God works in them to will and to do of His good pleasure. They do not come of their own will, but by the will of God: "For it is not of him that willeth, but of God who sheweth mercy." Wherefore, it is God's building, His choosing, His material, His preparing, and He will be glorified in it. This is the high doctrine of His high house. And if Masons ask whether an applicant is persuaded by some one else to join them, how much higher is the house and church of God. When a man comes to the church, the church should have evidence that God had brought them and not that some preacher had persuaded them. I only am governed by my experience in this matter. I felt like I had to come I believe they will all feel that way. And God is able yet to make them feel that way. It seems to me it is stooping on lowering the dignity of the house of God to try to get people to join, all the doctrine of this house to high doctrine, for it is a high house; and men are to be raised up to this house, not the brought down, "for they shall flow uoto it." I will finish this at some time if the Lord will.

Yours in hope,
W. LIVELY.

OBITUARY.

ELDERS SIKES AND HARDY:

By request of J. E. Matkins it becomes my sad duty to chronicle the death of his wife, Sister Matkins. Her maiden name was Sarah Estell Nowlin. She was born in Marshall Co., Miss., Oct. 15, 1861. Her father afterward moved to Benton Co., Miss , where he lived till 1881, when she was married to J. E. Matkins. In about the year 1888 she obtained a hope in Christ. She saw Him as it were, suspended between the heaven and the earth, and seemed to realize that it was for her that He thus appeared to her, arrayed in His glory; and the brightness thereof was above that of the noonday's sun. On Saturday before the 4th Sunday in Sept., 1894, she offered herself to the Primtive Baptist church at Spring Hill, Miss., and was unanimously received. She lived a consistent member and a devoted christian till the 25th of Aug., 1901, at which time the Lord called her away to try the realities of (we hope) a heavenly world, where there is nothing but joy, peace and happiness through endless eternity. She was a devoted wife, and an affectionate mother. The last three years of her life she was devoted more to the cause of Christ than ever before. It seemed that her mind was centered on heavenly things. She was a true believer in the foreordination and presdestination of all things, manifesting to her family and friends at her death that the Lord done all things well. She believed in the atoning blood of Christ for the salvation of all the elect family of God. She leaves a loving husband and five children to mourn their loss, but we hope it is her eternal gain. Now I want to say to the bereaved ones, not to mourn after her as those which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; and we believe that she is in the arms of Jesus. The writer served at her burying and made a talk from Rev. 14:13. Blessed are the dead that die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.

S. M. DICKENS.

Abstract of Principles

—OF—

THE ADVOCATE OF TRUTH,

Published at Tidwell, Texas, in the interest of the Old School Baptist cause.

1st—We believe in one God who is the Father, the Word and the Spirit; Who is the absolute soverign over all worlds, creatures and things; Who created all things for the purpose of His own glory; Who governeth and disposeth of all creatures and things according to His own eternal purpose and the immutable counsel of His own will, and the working of His mighty power, whereby He is able to subdue all things unto Himself to the most holy ends for which they were created.

2nd—We believe that God hath decreed in Himself from all eternity, by the most wise and holy counsel of His own will, freely and unchangably, all things whatsoever come to pass, yet so as thereby he is neither the author of sin nor hath He fellowship with any therein; neither is violence offered to the will of the creature; nor yet is the liberty or contingency of second causes taken away, but rather established, in which appears His wisdom in disposing all things; and His power and faithfulness in accomplishing His decree.

3rd—While it is a fact that God has embraced in and bounded and limited all things by His unchangable, yet most holy, righteous and sinless decree so that all things work for His glory and the good of His people, yet it is also true that all men under the influence of satan and the corruption of their own hearts, do often violate God's holy law with evil intentions to satisfy their own carnal lusts and are both accountable to God and justly punishable for their sins.

4th—God's infinite wisdom and divine foreknowledge are so immutable and boundless that nothing can take place different in any way from the way He thought that it would be and thereby deceive Him.

5th—We believe that God chose His people in Christ Jesus before the world began (when as yet there was none of them) and made a covenant with Christ for their redemption from all iniquity, which covenant was ordered in all things and sure and has not at any time been left to the option of man as to whether it should be carried into effect or not.

6th—We believe that all the chosen of God were redeemed by Christ and shall in due time be quickened by God's holy spirit and created in Christ Jesus unto good works which God hath before ordained that they should walk in them and that all the good works done by them in time are the fruits of the spirit and the life of Christ in them and are evidences of their gracious state and that all the graces of the spirit and all their acts of true religion and virtue are to be considered as the effects of the unconditional and eternal counsel of God in Christ, and that they are so far unable to go beyond in good works or do more than is required of them, that the most godly and pious fall short of much which they in duty are bound to do.

7th—We believe that the gospel was ordained of God for the good of his children, to instruct them and to comfort them and to stir up the grace that is in them and point out their duty to them, and is mighty through God to save them from error and from false doctrine and the deceitful snares of wicked and designing men who are ever ready to deceive.

8th—We believe in the resurrection of the dead, both of the just and of the unjust and the mortal bodies of the saints shall be changed and fashioned like the glorious body of Christ.

9th—We believe it to be hurtful and wrong to set up bars to fellowship as long as we can maintain the purity and order of the church without them.

We shall labor for peace through the columns of THE ADVOCATE OF TRUTH so far as we are able to do so without forsaking the truth and we ask all lovers of truth and peace to join us in this work.

We ask all who endorse the foregoing principles to patronize us in the circulation of THE ADVOCATE OF TRUTH and write for its columns.